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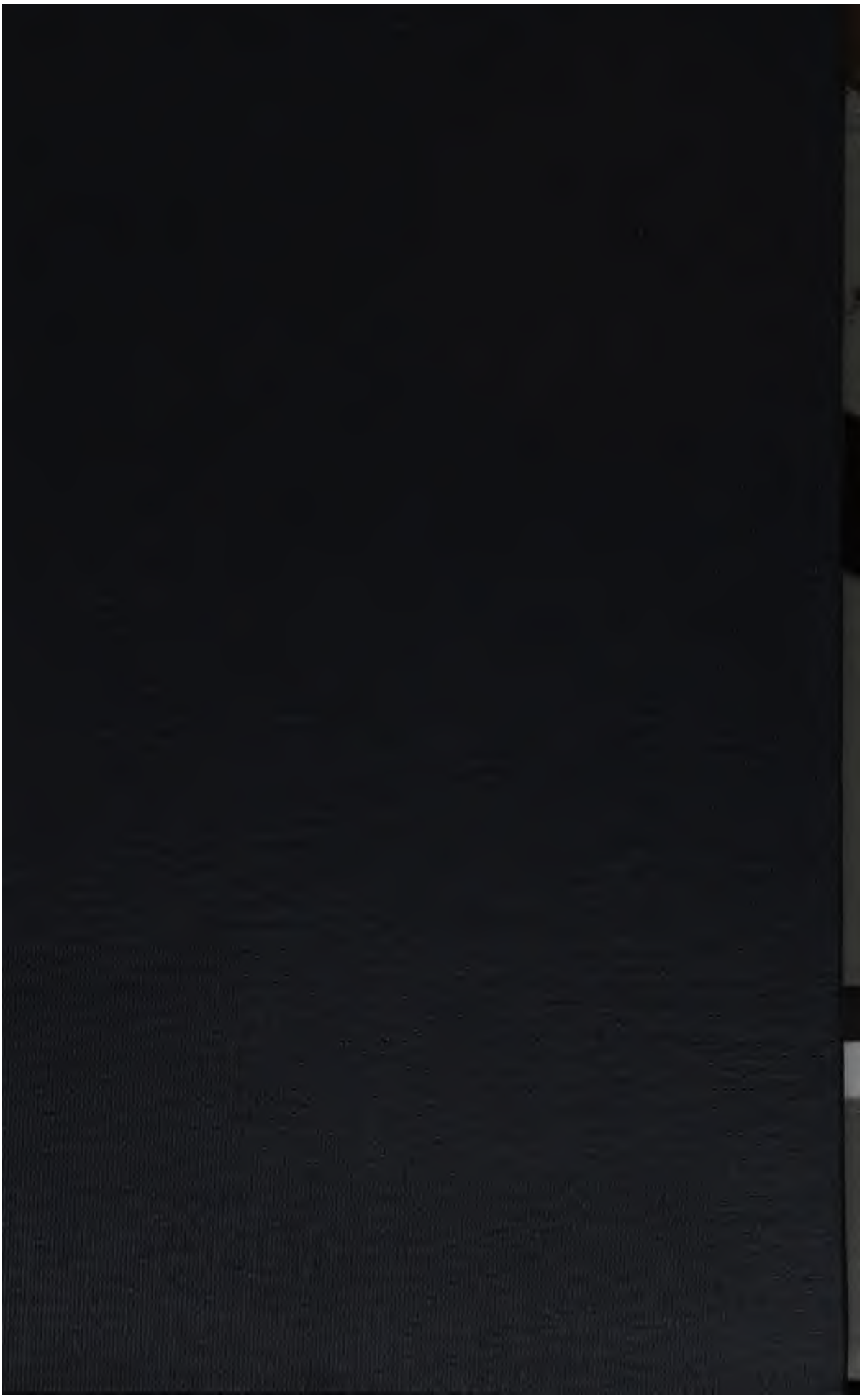

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AND ITS WITNESSES,

FOR TWO HUNDRED AND FIFTY YEARS.

1626–1876.

INCLUDING CHARLESTOWN, HOPKINTON, AND RICHMOND, UNTIL THEIR SEPARATE ORGANIZATION, WITH THE PRINCIPAL POINTS OF THEIR SUBSEQUENT HISTORY.

BY

REV. FREDERIC DENISON, A. M.,
CORRESPONDING MEMBER OF THE RHODE ISLAND HISTORICAL SOCIETY.

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TO

My Mother,

LEVINA (FISH) DENISON,

FROM WHOSE PURE TEACHINGS AND EXAMPLE I HAVE LEARNED TO VALUE AND LOVE OUR NEW ENGLAND HOMES, AND WHO NOW, IN HER EIGHTY-FOURTH YEAR, CONTINUES TO ILLUSTRATE THE BEAUTY AND CHARM OF HOME, DEVOTING HERSELF AS EVER TO THE HAPPINESS AND HONOR OF HER CHILDREN, AND THE GOOD OF THE COMMUNITY.

FILIALLY,

FREDERIC DENISON.

PREFACE.

Our work treats of the Township occupying the southwestern corner of the State of Rhode Island. The task, beginning with the first reliable reports of the aborigines, and following the swift and changing current of events through two hundred and fifty years, has been far greater than the ordinary reader will suspect. We found no pioneer annalist to guide us through the first hundred years, and but few historical pens to assist us in the second century embraced in our work. Animated, however, by a consciousness that the work was needed, and would be of great service to posterity, we have endeavored to overcome all difficulties, and have presented as complete a record as was possible under the circumstances.

Obliged in some cases to depend upon the memories of the aged, whose recollections, though entirely correct in principal things, may be somewhat defective in minor particulars, it is highly probable that small errors of date and minute incidents have occurred in the statements. And from the unavoidable lack of full information, some records may appear to be defective, mere side views, though we have aimed to be impartial. All considerate persons, and especially all writers of historical papers, will exercise a proper kindness of criticism towards the author in his laborious and delicate task.

We are painfully persuaded that certain names and events have passed beyond our reach over the rapids of time, and hope not to be blamed for failing to recover them.

Instead of employing foot-notes of reference, we have chosen to mention our principal authorities in the text of the work, as being more convenient to the reader.

To avoid presenting a large and expensive volume, we have been obliged to omit many papers that would doubtless be interesting

and valuable to particular families, a choice in which we have been guided by a view to the general good.

As illustrating the obstacles overcome, we may state that after a search of two years, we providentially succeeded in finding the main part of the records of the Presbyterian Church in the hands of Capt. James G. Parke, of Searsport, Me. In short, in the prosecution of our work our correspondence has extended from Penobscot Bay to the slopes of the Alleghany Mountains.

The appropriation of so much space to moral and religious subjects is abundantly justified by the fact that in these are the headsprings of the streams that make fruitful the fields of society. Sterility and decay, both of the intellect and the heart, inevitably ensue to the people who are neglectful of their relations to God and to each other.

It remains for us to gratefully acknowledge the interest generally felt in our undertaking by the citizens of Westerly, who, like the majority of the people in New England, have been makers rather than writers of history. While it would be impossible to particularize all to whom we are indebted for information and generous assistance in the prosecution of our labors, we cannot forbear mentioning the Babcocks, Clarkes, Crosses, particularly the Hon. Samuel H. Cross, the Dixons, Maxsons, Pendletons, Perrys, Stantons, Stillmans, Thurstons, and Wilcoxes, to whom our especial thanks are due.

With all its facts and faults, we submit the work to the judgment of the candid reader and to the lovers of the venerable past.

August, 1878.

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1878.
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PROVIDENCE COUNTY
KENT COUNTY
WASHINGTON COUNTY
NEWPORT COUNTY
NORTH SMITHFIELD
GLOCESTER
JOHNSTON
CRANSTON
COVE
WEST GREENWICH
EAST GREENWICH
EXETER
SOUTH KINGSTOWN
KINGSTOWN
NARRAGANSETT
WESTERLY
CHARLESTOWN
HOPKINTON
RICHMOND
NORTH KINGSTOWN
PROVIDENCE
BRISTOL
TIVERTON
LITTLE COMPTON
MIDDLE TOWN
NEWPORT
FORTS
MOUTH
ATLANTIC OCEAN
BLOCK ISLAND
Scale of Miles.

WESTERLY AND ITS WITNESSES.

CHAPTER I.

INTRODUCTION.

WHO does not prize the pages of plain, impartial annals? A profit as well as a pleasure is experienced in tracing the footsteps of our deserving fathers, and noting the control of Divine Providence in all the affairs of men. Debtors to the past, we would study and acknowledge our obligation. Peculiarly interesting and impressive must it be for the people of New England to go back by the light of faithful history to the period when all the land was a pagan wilderness, and carefully study the life of the aborigines, and the steps and struggles of those who first brought civilization to these shores. Wonderful changes and transformations have been witnessed during the last two hundred years. Numerous and powerful agencies have here been employed by the Supreme Ruler in working out great social problems, and creating the large, free, priceless institutions now intrusted to our hands. We are what we are mainly by the law of inheritance. We are building upon the foundations laid by others. We are reaping harvests in fields that other hands have sown. And the debt we owe to the past should be paid in part, at least, by a generous endeavor to register and place in historical position and security the names and labors of our deserving ancestors, — a service due to our fathers, to ourselves, and to our children.

And let it be understood that we do not profess to write complete history, but simply to present a part of those humble annals from which the real historian finally elaborates his noble work. It is comprehended, doubtless, that not simply, nor chiefly, the names and acts of men, their modes of living, their wealth and titles, their wars and victories, constitute a people's history; but rather the ideas they wield, the principles they adopt and embody in their acts,

and which, surviving all men, live to multiply their power in the ages following. Still distant is the day in which the history of Rhode Island can be fairly written. Through many and severe struggles the principles that took root on these shores from Roger Williams have won their victories and spread their way till now they are becoming the glory of a continent. How fitting, therefore, it is that, at least, the principal events of every town in this small but potent colony — this seed-field of great principles — should receive careful and permanent record. The present effort is an attempt to do some justice to a single township.

CHAPTER II.

THE ABORIGINES.

Scenes and events of the weightiest historical interest have occurred upon our New England shores. These happily, of late, are receiving from the historian and the moralist something of the studious attention and delineation they deserve. Here, in the Occident, realities have more than rivaled the wildest fictions of the Orient. Here may be found new and unequaled subjects for philosophy and for tragic and lyric song.

Through ages unrecorded, stretching back beyond the dimmest traditions, our land lay enwrapped in clouds, hidden alike from the vision and the imagination of the civilized world. A problem was being solved in this great solitude. Divine Providence was completing a great demonstration.

At least so far as the eastern portion of the continent, and especially New England, was concerned, a dense cloud hung over the land-and great darkness covered the people. We anxiously aim to penetrate this darkness. The unmeasured, mysterious ocean rolled upon the rocky coast; hoary forests mantled mountains and valleys; tameless beasts prowled over the hills. No rivers were bridged; no roads were opened; no cities or towns were founded. The smoke of the frail wigwam curled up intermittently from partial clearings in the glens and by the river banks. Bark canoes descended the shaded rivers, and crept stealthily along the dangerous shores. The swarthy, half-clad, unstable, warring, pagan tribes that held the land and roamed over it, had no literature, and no monuments to tell of the life of their fathers. Here once more, and on a grand scale, on the fairest natural theatre, the boasted light of nature was tested, and found wholly insufficient for man's illumination. Man's native strength was inadequate to man's elevation. Ages of natural, unbiased freedom only added to the wild man's darkness, bewilderment, weakness, and moral decay. This story, could we read it all, though painfully tragic, would be fraught with the highest interest and most impressive instruction. By philosophers and teachers the great lesson has been only too much disregarded.

We are now to treat of the aborigines who held the southwestern portion of Rhode Island, the region known by the Indians as Misquamicut, now occupied by the townships of Westerly, Hopkinton, Charlestown, and Richmond, — the original limits of the Town of Westerly. Here, as elsewhere, the natives were wild and semi-nomadic, with habitations scarcely superior to those of the bear and the beaver. Each tribe was a kind of independent, hereditary monarchy, occupying, at least temporarily, a certain tract of country subdivided among the tribal clans. Such tracts were held merely for hunting, fishing, and rude planting in favorable localities. The red men knew nothing of personal property in lands; all was held in common; only sachems, sagamores, and chiefs could receive or bestow titles to lands. Usually the possession of lands rested upon the arbitrament of the bow and spear. The Indian's personal estate consisted of his garments, implements for war and hunting, and his ornaments. War was the chief employment and the highest glory of the men. The women were as beasts of burden and slaves.

The tribes that, first and last, claimed jurisdiction over this region, were three, — the Niantics, the Pequots, and the Narragansetts.

1. *The Niantics.* — Before the ruthless Pequots reached this region from their old home in New York, the Niantics occupied the coast from Weecapaug, now in Charlestown, to the Connecticut River, their domain reaching back into the country for twenty-five or thirty miles, perhaps farther. This was long before Europeans visited these shores. Tradition represents the Niantics as a comparatively mild and quiet tribe. At length the powerful and sateless Pequots, making their descent from near the head of the Hudson River, seized the most of the Niantic domain, and well-nigh crushed the old Niantic tribe. Decimated and robbed, only remnants of the ancient host remained. To the first Europeans these were known as the Eastern Niantics and Western Niantics. The Eastern remnant held the region of Misquamicut; the Western remnant occupied a tract between New London and the Connecticut River, — afterwards Lyme.

The Eastern Niantics, in their weakened and exposed state, confederated with the old and famous Narragansett tribe, with whom they ever after remained as tributaries, till the fall of Philip and the death of their last sachem, Canonchet. Their proper bounds extended from Pawcatuck River to Weecapaug on the coast, and reached back into the forests about thirty miles. Their stronghold or fort was near Weecapaug. Their sachems or kings were the celebrated Ninigrets.

2. *The Pequots.* — These are said to have come originally from the head waters of the Hudson. They supplanted the old Niantic tribe, and were the most warlike tribe in New England. Their

bows and battle-axes were a terror in all the land. Acting upon the maxim that to the victors belong the spoils, they claimed even the region of Misquamicut, and hence aimed to expel the Eastern Niantics. The disputed territory was the theatre of invasions and struggles. The Pequots were met by the united Narragansetts and Niantics. In 1632 (April) the Pequots, in a fierce struggle with the Narragansetts, "extended their territory ten miles east of the Pawcatuck." This claim was continued after the first settlement of whites in this region, and was the occasion of the disputed boundaries between the colonies. Beginning with the oldest traditions, the Pequot kings were, Tamaquashad, Muckquntdowa, Woipeguand, Wopigwooit, followed by Sassacus, who was known to the first whites, and who held the throne when Major John Mason and his hero band dealt to the tribe its death-blow in 1637. Gookin thinks that this tribe at one time could number four thousand men of battle. We judge the estimate to be somewhat too large.

3. *The Narragansetts.* — This famous tribe, anciently holding jurisdiction over the most of the present State of Rhode Island, able, in their palmy days, under Canonicus and Miantonomi, to call to the field about four thousand warriors, had rule over Misquamicut only through their allies or confederates, the Niantics. By this coalition, however, the sceptre of the Narragansetts virtually extended to the Pawcatuck. By our annalists, and in all our general histories, the Narragansetts and the Niantics have been treated as one and the same nation. Indeed, after the "great swamp fight" in Kingstown, in 1675, which virtually closed King Philip's war, and utterly broke the sceptre of the Narragansetts as well, the tribes were substantially consolidated, and ever afterwards treated as one people by the colonists. Hence the remnant of the two tribes, now lingering on their reservation of lands in Charlestown, though on Niantic soil and embracing the Niantics, is commonly spoken of as the Narragansett tribe. The Niantics stood aloof from Philip's conspiracy, and therefore suffered but little in the bloody campaign. The Indians on the reservation from the first were largely Niantics, and their name should have been retained.

There were two other tribes more or less connected with this region of country.

(*a.*) *The Manisses.* — These were the inhabitants of Manisses, or Block Island. Our first knowledge of these seems to present them under the sceptre, or at least as allies, of the Niantics, whose fortunes they usually shared. At one time they fell under the yoke of the Pequots, but shortly regained their liberty, and returned to the protection of the confederated Narragansetts and Niantics. This was necessarily a small tribe, and never renowned for their exploits.

(*b.*) *The Montauks.* — This tribe possessed the east end of Me-

toac, or Long Island. They were concerned with the Manisses and Niantics chiefly by predatory incursions. They, too, for a time were subject to the grasping Pequots, but finally broke the yoke. Their notable sachem was Wyandance. With this king, through his sub-sachem, or chief, called Ascassassatic, the Niantic king Ninigret had a war in 1664. The Montauks had killed some of the Niantics. Ninigret achieved some retaliation. Wyandance then inflicted a blow upon Ninigret's men on Block Island, where the chiefs had agreed on a friendly visit. Of this feud, Roger Williams says, "The cause and root of all the present mischief is the pride of the two barbarians, Ascassassatic, the Long Island sachem, and Ninigret, of the Narragansetts: the former is proud and foolish; the latter is proud and fierce." In this struggle, Ninigret was the victor. The first settlers of Connecticut presumed to take the Long Island Indians under their protection, and sent messengers to Ninigret to demand peace. Ninigret answered, "The Long Island Indians began the war, killed one of my sachem's sons, and sixty men. If your governor's son were slain and several other men, would you ask counsel of another nation how and when to right yourself?" Against Ninigret was sent a force of two hundred and seventy foot and forty horse, under Major Willard. As Ninigret secured himself and his men in a swamp, after the Indian custom, the expedition was unsuccessful. Ninigret had a fort, but it was unsuited to meet the assault of English forces and arms. The swampy pastures referred to were doubtless the cedar swamp near Burden's Pond in Westerly.

We add a further word of this first Ninigret known to the colonists. He was reported to be of Pequot origin, and was ever true to his pagan training. Possibly on account of his Pequot blood, but more probably from his dread of the Pequot power, he was at first reluctant to render assistance to Major John Mason in his expedition of 1637 against the Pequot stronghold on Pequot Hill. From the letters of Roger Williams (Mass. Hist. Col., Vol. VI, fourth series), it appears that Ninigret had an *alias*, — this was Juanemo, by which title he is repeatedly mentioned. Mr. Williams speaks of him as "one of the chiefe sachems," a "chiefe souldier," and "a notable instrument" among the natives. His portrait, which was secured during a visit to Boston in 1647, is in possession of the Winthrop family, and an engraving from this may be found in Drake's *History of Boston*, and will also be found, to the great satisfaction of our readers, as the frontispiece to our volume. He haughtily resisted all the impressions of European civilization; and when asked to favor the preaching of Christianity among his people, he coolly replied that it would be better to preach it among the English till they brought forth its good fruits.

We may here properly mention some of the Indian feuds and battles that belong to the history of Misquamicut, though unable

in some cases to furnish exact dates. Indeed, the different tribes were continually warring with each other, the most trivial matter being sufficient to kindle the flame of hostility.

On the occasion of an annual inter-tribal feast of the Montauks and Manisses, the latter being the hosts, the former took deep offence that eels had not been furnished according to ancient custom, and falling upon their hosts, inflicted a fearful slaughter.

The manner in which the once numerous Montauks were reduced to the humiliating necessity of seeking the protection of the planters of Connecticut, has been transmitted to us by tradition. In the bitter feud existing between Wyandance and Ninigret, both tribes made preparations for aggressive movements. On both sides secrecy was coupled with energy. Each tribe intended to secure a victory by surprise. It so occurred that both forces started for attack on the same night, a still moonlight night of Indian summer. The savage fleets of log canoes were silently, swiftly speeding their way across the foot of the Sound. The moon was high and clear in the southwest, and its beams were hence so reflected by the glassy waters that the Niantic braves discovered the approaching Montauk fleet, while themselves remained unseen. Instantly Ninigret ordered his force to silently and speedily fall back to their own shore near Watch Hill, where, hauling their canoes from the beach into concealed positions, they posted themselves in ambush over the sedgy and bushy banks to await the enemy. On came the invading host, all unconscious that the reflected moonbeams were revealing their motions and the place of their landing. Hushed and hopeful they struck the beach, hauled their fleet above the tide-marks, and were about to form in order for their march and marauding. The Niantics now rose and rushed upon the invaders like a tempest. The savage work was short and sanguinary. Scarce a remnant of the Montauk host escaped. But Ninigret did not relinquish his contemplated invasion. Following up his success, he embarked for Metoac, where, finding the tribe of Wyandance unprepared and powerless, he greatly weakened them by slaughter and devastation. He returned with much booty, especially wampum, and shells to be carved into wampum, for Montauk was regarded as an El Dorado.

We have noticed that for a time the Manisses were under the Pequot sceptre. During this period, tradition informs us of a war between them and the Narragansetts, in the progress of which a princess of the Narragansetts or Niantics was taken prisoner and transported to the island. She was redeemable at a great price. The manner of her redemption linked the event with the history of the whites. Thomas Stanton, the celebrated Indian interpreter, by leave of the Connecticut colony, had set up a trading-house near the ford of the Pawcatuck to obtain furs and skins of the natives. He had a large quantity of Indian money. The price demanded for

the redemption of the captured princess was so great that the natives were obliged to apply to Mr. Stanton for wampum. For the requisite fathoms of this coin the Indian authorities gave to Mr. Stanton a tract of land now in the township of Charlestown. The captive was ransomed and brought home from Manisses with great ceremony and rejoicing. Upon his lands thus obtained, Mr. Stanton settled; at least, his third son, Joseph, from whom the Rhode Island branch of that family are said to have descended. The event of the capture must have been not far from 1655.

With great care and distinctness tradition has preserved the fact, though not the date and full particulars, of a sanguinary contest of Indian clans at the Shannock ford and falls (now Shannock Mills). It is thought that the fight grew out of a disputed monopoly of the fishing privilege at the falls. The battle was hot and bloody. The field of strife was on the south side of the river, a short distance below the falls. The spot is still readily pointed out, as the plow, even at the present time, occasionally turns up the fragments of barbs and bones and other memorials of the slaughtered.

There has also come down to us traditionally the outline of a dark Indian tragedy that occurred on the western border of Misquamicut (now Westerly), before it was settled by the colonists, though it is reported that some of the Connecticut settlers assisted in the strife. War was being waged between the Pequots and the Narragansetts, kindled probably from the claim set up by the Pequots to lands east of the Pawcatuck. The Pequots were overpowered and routed. They retreated to the ford of the Pawcatuck, hotly disputing the ground as they fell back. While fording the stream, one of their chiefs, or captains, named Cookruffin, was overmastered, and fell into the hands of his enemies. His quiver was exhausted; his tomahawk was lost; his naked, war-scarred arms were insufficient for his protection. The victors, in the heat of their savage blood, ordered him bound to a giant oak near at hand, on the west bank of the river (near the present site of the Pawcatuck Bank), and proceeded to execute him by making him a target for their barbarous missiles. It is reported that he was bound to the tree by a man named Frink, from whence has come the saying, "Bound as Frink bound the Indian." The gory tree was standing near the close of the last century, but in a state of decay. Not improbably this tragic event belongs to the war in which the famous chief, Sosoa, or Sassawwaw, a renegade Pequot, promoted by Miantonomi, acted the conspicuous part for which he has been celebrated, and in consideration of which Miantonomi and Ninigret awarded to him the title or deed of Misquamicut, which title he afterwards transferred to Westerly's first settlers.

Of this chief Sosoa, Roger Williams, in a letter to Governor Winthrop, written in 1637, mentions that he deserted the Pequots,

his native tribe, and became Miantonomi's "special darling, and a kind of Generall of his forces." He first "turned to the Narrhigganssicks, and againe pretends a returne to the Pequots." Mr. Williams speaks more fully in his *Key to the Indian Language*, page 51: "I know the man yet living who in time of warre (1636) pretended to fall from his campe to the enemie, proffered his service in the front with them against his own Armie from whence he had revolted. Hee propounded such plausible advantages that he drew them out to battell, himself keeping in the front; but on a sudden, shot their chiefe Leader and Captaine, and being shot, in a trice fecht off his head, and returned immediately to his own again from whom in pretence (though with this treacherous intention) hee had revolted." We have elsewhere sketched the career of this notable pagan warrior in a lyric.

Some mention should be made of the inner life and inspirations of these pagan red men. Life is the product of thoughts and purposes. Both character and conduct in a people are the fruit of their faith. By a fixed law of our nature, we are gradually and inevitably transformed into the image of the objects which we worship. Given a people's divinities, we may readily delineate their essential character.

Of the religion of the aborigines of Rhode Island, Roger Williams, their intimate friend, in a letter under date of Feb. 28, 1638 (new style), says, "They have plenty of gods or divine powers: the Sun, Moone, Fire, Water, Earth, the Deere, the Beare, &c. . . . I brought home lately from the Narrhigganssicks [Narragansetts] the names of thirty-eight of their gods, — all they could remember." They made no images; their divinities were ghosts; they were extreme spiritualists. Every element and material and object had its ruling spirit, — called a "god" or "manitou." These divinities seemed ever passionate and engaged in war with each other; hence the passionate and warlike character of the worshipers. They adored, not intelligence and virtue, but power and revenge.

Every person was believed to be under the influence of some spirit, good or evil, — that is, weak or strong, — to further the person's desires. These spirits or manitous inhabited different material forms, or dwelt at times in the air. The symbolic signatures employed by sachems and chiefs in signing public deeds, represented in many cases the forms inhabited by their guardian or inspiring spirits; these were bows, arrows, birds, fishes, beasts, reptiles, and the like.

Yet the Indians had their superior gods, — one of good, and one of evil. They held a tradition that their chief divinity, Kautantowit, made the first human pair from a stone; but, being displeased with them, destroyed them, and made a second pair from a tree, from which last pair all mankind have descended. Such tradition

seems to contain an allusion to Eden and the flood. The story not unlikely was brought by their fathers from Asia.

Roger Williams says, "They had many strange relations of one Wetucks, a man that wrought great miracles amongst them, and walked upon the waters, &c., with some kind of broken resemblance to the Sonne of God." They believed that Kautantowit resided far away to the southwest, in the land of soft winds, summer warmth, perennial fruits, and prolific hunting grounds. The highest hope of the Indian, at his death, was that he might safely reach Kautantowit's sunny fields. But they held that the grossly wicked, cowards, liars, thieves, murderers, and traitors would forever wander in regions of coldness, barrenness, and darkness.

The two great divinities among the Pequots were Kitchtau, the author of good, and Hobamocho, the author of evil. It is reported that on great and urgent occasions they offered human sacrifices. The report should have the favor of a doubt. It is not known that they had altars capable of such a use. It is not at all probable that such sacrifices were ever offered on the soil of Misquamicut or within the bounds of Rhode Island.

A sacred tradition was cherished relative to the origin of Indian corn, their staple product, upon which they mainly depended in winter. They reported that this grain was a direct gift to their forefathers from the Great Spirit, who also instructed them in the proper method of its culture. Possibly this may explain their religious feasts in the times of green earing and of harvest.

We have mentioned that the natives were extreme spiritualists. They seem even to have held to a threefold nature in man, — the flesh, which at death returns to the earth; the pure spirit, which at death passes immediately to the state of rewards; and a semi-animal soul, that lingers for a time with the body after the pure soul has left it. The evidence of this latter notion is still found in their graves. We have lately found by the side of a human skeleton a rude earthen vase containing bones of birds, fishes, shells of oysters, scallops, and other indications that food was supplied to the spirit that, in their belief, lingered for a time with the fleshly form. When this departed, the body went to decay.

The red men had, indeed, some conception of sin and guilt, but no proper notion of holiness. Their virtues were those of economy, constraint, and policy. All things were viewed from an earthly stand-point. Their spirituality was thoroughly carnalized; they lacked the illuminations and inspirations that come from above; they were powerless in respect to their disinthrallment. Constantly they were degenerating and decreasing. They were evidently sinking in intellectual and moral debasement. Passions and superstitions, born of their depravity and ignorance, perpetually reacted to the increase of their bewilderment. Uncleanness of the flesh fol-

lowed that of the spirit. Paganism is necessarily degrading and demoralizing, since its divinities, whatever they may be, are only the fancies and imaginings of our fallen natures; and waters can never rise higher than their fountain. Roger Williams speaks of them as "remarkably free and courteous, to invite all strangers in; and if any came to them upon any occasion, they request them to come in." Their hospitality was a conspicuous trait.

The real condition of Indian life was truly deplorable. The men were only hunters and warriors; the females were only overtasked slaves. They together made up only precarious hordes, scarcely superior to the wild beasts with which they disputed the possession of the forests. Their raiment was borrowed from birds and brutes, supplemented at times by a coarse species of native hemp. Even their kingly apparel would scarcely become a civilized buffoon. They were utterly ignorant of the use of metals. Arts and sciences they knew not. Rudely indeed they wrought with hides, bark, wood, bones, shells, and stones. Their implements are the painful evidence of their darkness. Their frail, smoky, filthy wigwams had much to do with their swarthy complexion, acting through a period of untold generations, aided by their black, oily anointings, the use of smoked meat and fish, and charred corn and ground nuts. They roamed the forests; wandered on the shores; crouched in their huts; rushed to savage wars; danced in their days of coarse feasting; gloamed in their many hours of adversity and suffering, — almost entire strangers to the proper life of intelligent beings. Their best works of art, their dwellings and canoes, were fit types of their national life, temporary and decaying. Even when knowledge came, their gloomy and offended hearts turned from the light. As a people, they had so far pursued their downward career, that no persuasions or incitements of civilization were sufficient to kindle in them a desire for a higher destiny. Only stern necessity induced them, in any essential particular, to imitate Europeans. The fatal depravity and blindness which we sometimes discover in individuals was painfully illustrated in them as a people.

After the purchase of Misquamicut from Sosoa by the whites in 1660, the history of the Niantics is readily traced. They now occupied their reserved lands under Ninigret, of whom we have previously made some extended mention, whose neutrality in Philip's war saved his own life and that of his people. His alliance with the Narragansett throne was both political and domestic. His sister, Quaiapen, married Maxauno, the son of Canonicus. When Canonchet, the last sachem of the Narragansetts, perished at the close of Philip's war, the sceptre of the allied tribes, Narragansetts and Niantics, devolved upon Ninigret. But he died soon after the close of the war.

From this Ninigret descended the subsequent rulers of the united

tribes, since popularly designated the Narragansetts. He had two wives. By one he had a daughter; by the other he had a son, Ninigret, and two daughters. His first daughter succeeded him in the throne, and was crowned at Chemunganock (in Charlestown). This queen was succeeded by her half-brother Ninigret, whose reign terminated by his death near 1722. He left two sons, Charles Augustus Ninigret and George Ninigret.

Charles Augustus assumed the crown. Dying, he left an infant son Charles, "who was acknowledged as sachem by a portion of the tribe, but the greater part adhered to George, his uncle, as being of pure royal blood." The dispute ended by the death of young Charles. George received the royal belt of peage and the other kingly insignia in 1735. He left three children, Thomas, George, and Esther.

Thomas Ninigret, better known as "King Tom," was born in 1736, and came to the throne in 1746. During his reign much of the Indian reservation was sold, and a portion of the tribe, dissatisfied from the increase of the whites and the narrowing of their hunting grounds, emigrated to the State of New York, and affiliated with the red men in that region. King Tom yielded somewhat to the light that shone around him. In 1764 the Society for the Propagation of the Gospel sent a Mr. Bennett as a teacher to the Indians, and furnished him with books. His labors were so successful that in the following year King Tom petitioned the society to establish free schools for the children, and closed his letter with the following beautifully expressed hope, "That when time with us shall be no more; that when we and the children over whom you have been such benefactors, shall leave the sun and stars, we shall rejoice in a far superior light." Thus the light from above had touched his vision. The door of access for Mr. Bennett and the school had been prepared long before by the labors of Roger Williams and others. The Great Revival prior to 1750 had won happy fruits in this tribe; and the Indian Church, of which we shall speak in another chapter, was planted in 1750. King Tom was a sincere friend of Christian teachers and churches. A residence built by him is still standing in Charlestown, and is now owned by James N. Kenyon, Esq. It stands south of the post-road, near Coronation Rock and Fort Neck. The plan of the house was brought from England; the wainscoting was wrought in Newport. In the parlor is a quaint and beautiful cupboard, the top of which is an elegantly wrought sun-burst.

On the death of King Tom the crown descended to Esther, his sister, the next heir. Her coronation was a pageant. There were present about twenty Indian soldiers with guns, who marched her to Coronation Rock, where the council surrounded her. She stood forth on the rock in the midst of the multitude. The Indians nearest the royal blood, in presence of her councillors, put the crown on her

head. This was made of cloth covered with blue and white peage. At the act of crowning the soldiers fired a royal salute, and hurrahed in the Indian tongue. The ceremony was imposing, and everything was conducted with great order. The soldiers escorted her to her home and fired national salutes.

Queen Esther left one son, George. He was crowned after the death of his mother, and was reigning during the period of our Revolution. But when about twenty-two years of age, he was accidentally killed by the falling of a tree. He was the last of the Niantic kings, commonly called Narragansett kings.

Since the death of George Ninigret, the tribe has been governed by an annually elected governor or president, and a council of four members. Since 1707, however, the tribe and the reservation of lands have virtually been under the jurisdiction of the State, as the kings and councils could act only with the consent of the State authorities. But while their actions have thus harmonized with the State legislation, their government is all their own. As they understand it, they are connected with the State by treaty, receiving certain privileges and protections in consideration of granted lands under their old sovereignty. Election day and their annual religious meeting are the great days of the tribe. Their manners, however, like their blood, have undergone great changes from their intermingling with Europeans and Africans.

In 1833 the tribe numbered 198, only seven of whom were pure blood. In 1858 they enrolled but 138 members. Not a pure-blooded Indian now remains among them. Modified by civilization, the tribe has at times put on a little of the hope and vigor of true life. Indeed, the aboriginal life has almost wholly disappeared. A subtle decay seemed to be in the Indian nature, and it is only too evident that this remnant of the hordes of the forest must soon follow their fathers to the land of forgetfulness.

Of the old pride and power of the Indian kings and warriors, only their moldering sepulchres now remain. The royal burying-ground of most ancient date is located in Charlestown, about a mile north of Cross's Mills, on a piece of pleasant table-land, near fifteen feet above the surrounding high ground. The spot is 125 yards in circumference, and commands a beautiful view of the adjacent country and the sea. The natives evidently, in this case, had a choice ideal in reference to a place of burial. Royal graves were privileged above others. On this inviting plateau, in a mound one hundred feet long, thirty feet wide, and three feet high, and in the spaces around it, are the remains of the kings, queens, members of the royal family, and chiefs of the Narragansett nation. Some of the graves are evidently very ancient. A forest has now overgrown the consecrated ground. Many of the tombs are of princely dimensions.

Of old they buried in a sitting posture. At a later day they adopted the supine position. The personal property of the departed was usually laid by the side of the body. From the grave of a queen opened in 1859 were taken many and curious relics, though she was buried after Europeans had reached the country.

Another burying-ground, containing the Ninigrets and other notable persons, is situated on Fort Neck, and is of more recent date than the above-named grounds. Yet here sleep royal personages. There are also smaller and more obscure places of burial in different localities in this region, anciently called Misquamicut, that are believed to contain the remains of the aborigines. All are fast fading from view. Of the old fort and other important matters we shall have occasion to speak in other chapters.

We have been contemplating a general outline of the Indian life. Many points of interest have necessarily been omitted. But we shall have occasion to speak further of this by-gone people when we come to treat of the first settlement of the country by the whites, and the history of the Indian Church.

Alas, how soon time will obliterate the last vestiges of the sons of the forest! They left us no written memorials. Of their language there remains to us scarcely more than the names they gave to hills and brooks and rivers. How impressive the fact, — once the victorious, powerful, haughty lords of all this land, they now present scarcely a name or a line of record among men!

No red men's feet the wolf pursue;
  Time has the bow unstrung;
Decay has claimed the war canoe;
  No warrior's song is sung.

In dust the tomahawk is found;
  No more the war-horn blows;
All coldly in their mantles bound
  The Indian braves repose.

We children of a favored day,
  Inheriting their homes,
Would guard their history from decay,
  And mark their moldering tombs.

CHAPTER III.

INDIAN NAMES.

As the red men, the ancient proprietors of this region, possessed no writings whatever, no written language indeed, and no arts that have been counted worthy of preservation, the most that we can now do in retaining their memory, and it is surely a sacred duty, is to record their few traditions, and preserve the names they bestowed on their hills, valleys, and streams. These memorials of an ancient and departed race should never be suffered to fall into oblivion.

We present a catalogue of such names as belong within the original limits of Westerly. In these names a diversity of spelling is unavoidable, as there existed no Indian orthography, and the names were written alone by the aid of the ear.

Aquantaug.— A brook leading from Burden's Pond northerly to the south bend of the Pawcatuck.

Ashagomiconset. — Land through which Aquantaug Brook flows.

Ashawague. — River that runs through Ashaway Village, and empties into the Pawcatuck.

Bapetanshat.— Tract of land in the northwest corner of Charlestown.

Chemunganoc. — Pond near the centre of Charlestown, — same as Watchaug.

Chemunganoc. — Hill near pond of same name.

Cocumpaug. — Pond in Charlestown, northeast from Watchaug Pond.

Conob. — Pond in Richmond, a few rods east of Brand's Iron Works.

Mammaquag. — Brook running southerly from Hopkinton.

Mashaquamayanset.— Tract of land in the northwest corner of Charlestown.

Mashonaug. — Island in pond in Charlestown.

Mastuxet. — Brook emptying into the Pawcatuck, near Pawcatuck Rock.

Minacommuck. — Island in Burden's Pond.

Minnacommuc. — Island in the cedar swamp in Westerly.

Minnabaug. — Pond of much length on the Charlestown shore, sometimes called Babcock's Pond.

Misquamicut. — Signifies salmon,— the neck of land at Watch Hill, and the coast line east to Weecapaug.

Muschaug. — Applied to two ponds, near the ocean, sometimes called East and West Muschaug, — the eastern often called Musquataug, — now called Babcock's Pond.

Musquataug. — Point in the southeast corner of Westerly.

Muyquataug. — Land between Ward's and Quonocontaug ponds.

Neshudganset. — Brook near the

junction of the Ashawague with the Pawcatuck.

Nianticut or *Nyantic.* — Country of Ninigret, bounded on the west by Weecapaug Brook.

Pascomattas. — Pond, Burden's Pond.

Paxpatonage. — Same as Weecapaug, — brook and neck of land, the boundary between the Pequots and Niantics.

Pasquesit. — Pond and brook entering the Pawcatuck near Kenyon's Mills.

Pawcatuck. — The ford below the present bridge in the village of Westerly, and finally the name of the river.

Pawtuxent. — Falls in the Pawcatuck, near Westerly.

Pisquascut. — Land in Charlestown.

Poquiuunk. — Brook running from Chemunganoc Pond.

Poquiunk. — Brook in Charlestown, running northwest from Watchaug Pond to the Pawcatuck.

Puscommattas. — Pond on the west side of cedar swamp in Westerly.

Powaget. — Pond in Charlestown, stretching from the beach nearly to the highway, not far from Ninigret's fort.

Quequataug. — Upland in Charlestown, running into the cedar swamp.

Quequatuck. — Locality where Mr. Crandall first built a mill, near Meeting-house Bridge.

Quimamoyue. — Meadow in the northwest corner of Westerly.

Shannock. — Hills in southeast corner of Richmond ; signifies squirrel.

Teapanock. — Babcock's Pond in Westerly.

Tiscatuck. — Small round swamp near the centre of Westerly.

Tishcottie. — Farm once owned by Gov. Samuel Ward.

Tomaquay. — A tract near Shattuck's Weir, or Dorrville. Also a brook in Hopkinton.

Watchaug. — Pond near middle of Charlestown.

Weecapaug. — Neck and brook, ancient boundary of Westerly on the southeast.

Wincheck. — Pond, the eastern one on the beach in Charlestown.

Wotesamoonsuck. — Hill west of Hopkinton.

Yaguunk. — Brook on east side of Ninigret's fort.

Yawcook. — Ponds on the line between Exeter and Richmond.

Yawgoog. — Pond in northwest corner of Hopkinton.

Yawgunsk. — Brook on east side of Ninigret's fort; Cross's Mill brook.

It is sincerely hoped that these ancient names, the only remaining representatives of a once powerful people, may not be ruthlessly supplanted.

CHAPTER IV.

WAIFS OF INDIAN LIFE.

The arts of a people reveal not only their outer, but as well their inner life, their thoughts, their occupations, and their aims. Few and rude were the arts and implements of the aborigines of New England. To civilized men they were utterly worthless, save as curiosities, and as keys for the explanation of Indian customs and character. The red men had neither bridges nor roads; they had not even permanent residences. No foundations or excavations, save little shallow, dish-like depressions in the earth's surface, testify of their abodes. As marks of their life, to-day nothing remains except such of their rough implements and ornaments as, grimly defying the erasions of time, are upturned by the spade and the plow. In prosecuting his historical studies, the writer has been incited to make a collection of these works of Indian art. His cabinet, now comprising more than 300 pieces, has been gathered from the region between New London and Newport. For the entertainment and instruction of coming generations, since these relics even now are very rare, he has had them photographed in stereoscopic groups, and has donated 500 pieces to Brown University, and 150 to Yale College.

As the study of such works of art is engaging and profitable, aside from their being the only memorials of a people who through years unnumbered ruled these hills and shores, some account of these relics may here properly be given. The red men of this region knew nothing whatever of the use of metals. They wrought only with wood, hair, native hemp, bark, shells, bones, hides, horns, and stone. Their stone, bone, and shell articles are nearly all that now remain.

Samp Grinders. — The largest the writer has ever seen was exhibited in Richmond. It was of common coarse granite, globular and well wrought, about 17 inches in diameter. The one found in Westerly, of the same form and material, is about 9 inches in diameter. One, of a size intermediate between these, but of red sandstone, was found with Indian bones near Norwich, Conn. Some of these grinders are egg-shaped or oval, taken doubtless from the sea-shore.

Mortars. — These are of two kinds,

movable and immovable. The movable are fragments of rock hollowed out, holding a few quarts; these may also have been used for heating water. The immovable are cavities pounded in the tops of large bowlders, holding from 6 to 16 quarts. Some of these may be seen in Richmond. No doubt the natives also used troughs of wood, in which they crushed corn and seeds by rolling the larger stones, and striking with the smaller ones. Perhaps the largest stationary mortar in this region is found in the top of a granite bowlder, weighing say two tons, near the margin of the Charlestown Pond, on the lands now owned by Oliver D. Clark, Esq., in Charlestown. This mortar measures, as judged, 3 feet in diameter, and 15 inches in depth. The rock should be valued as holding this memorial of a departed people.

Pestles. — Some of these are granite; most, however, are hard sandstone. The largest in the writer's cabinet was 3 inches in diameter, and 17½ in length. The smallest was 2 inches in diameter, and 7 in length. Most of them are uniform in size and smoothly wrought.

Hoes. — These were either wood of paddle shape, or shells bound upon the ends of sticks. Scarcely any remains of these have reached our times.

Axes. — These are of various sizes and qualities; most are of fine qualities of granite; a few are of porphyritic stone. They are shaped somewhat like our metal axes, but usually longer in proportion to the width. All have grooves about the head to receive the withes or split ends of the handles. The largest measures 10½ inches in length, by 4 inches in width; the second measures 7½ inches in length, 5½ in width, and 2½ in thickness near the groove. There was one furnished with two grooves. In connection with these cutting or bruising instruments, the natives usually employed the agency of fire.

Chisels. — These are of porphyry, granite, and hard sandstone, and of all sizes, from 8 inches in length to 3 inches, having blades or edges of from 1½ to 3 inches, and are round where grasped by the hand. Most of them are finished with great care, and have even a polish.

Gouges. — The best is 5½ inches in length, by 2 in width. The edge forms nearly a semicircle, and is really sharp for stone. These tools were used in finishing log canoes and smoothing the inner surface of trays.

Tomahawks. — In their general form, these resemble the axes, only they are much smaller, and the heads usually taper to a point; their shape suggests a lather's hatchet. In the before-mentioned collection, there is one that is double-edged. All are grooved for handles. The original or most ancient form and style of the tomahawk was that of a club some 2 feet in length, having a knot or knob at the stroke end, into which was inserted a sharp piece of stone or flint shaped like a spear-head, thus giving to the whole a shape much like a hatchet with a tapering and pointed blade. Such was the general pattern and material of the first tomahawks seen by Europeans.

Skinning Knives. — In shape these are much like the chisels, averaging 3 inches in length by 1½ in width. They are commonly of rare qualities of stone, fine-grained, spotted, or of deep color, easily carried in the hunter's pocket.

Scalping Knives. — These are fine-grained, thin, and semicircular. The one in the writer's possession was 5 inches long, 2¼ inches wide, and ⅛ of an inch in thickness on the back, and diminishes to a good edge. It even yet retains smears of blood. They were sometimes perforated that they might receive a cord and be hung about the warrior's neck.

Spear-Heads. — These are of great variety, both of shape and material. Of the specimens, the largest is 7¼ inches in length by 2 in width, and ⅜ inch in thickness; the next to this measures 6½ inches, while it is but 1¼ in width and ⅜ in thickness. The broadest measures 2½ inches, and is ½ inch thick. They are of flint, jasper,

quartz, and slate. Many of them are handsome, and evince skillful workmanship.

Arrow-Heads. — These are similar to the spear-heads, only smaller, and are of every variety of stone, from transparent quartz to red jasper and black flint. They are of every length, from ⅞ of an inch to 2½ inches. Some are triangular shaped. One still retains its poisoned tip. Some are very slender. Some are vari-colored. All evince skill, if not taste.

Pipes. — Generally these were wrought from steatite and sandstone, and were in shape much like a hollow top. Some, indeed, were of baked clay, a rude kind of crockery, and bore certain marks of figures. In the writer's collection there were two pipe stems, one of baked clay, and one of perforated slate stone.

Awls. — These were of the hardest stone and flint, being in shape not unlike a pegging awl, — a small, tapering blade, having a knot at the top. These would bore through thin substances, both wood and soft stone. Deep holes were bored by using sand and a stick.

Fish-Hooks. — Bones and pearl-lined shells were rasped into hooks. The heads were notched to receive the hemp and hair lines. Commonly, however, seines and weirs were employed in fishing. Spears, likewise, were often called into requisition for this purpose.

Beads. — Small, brilliant shells, entire, or ground into uniform pieces, and tastefully strung, were favorite decorations. Beads were also made of small pieces of bone, round or oblong, of the size of small peas, and carefully bored. I have a small string of these taken from a queen's grave in Charlestown.

Wampum. — Peage, wampumpeage, or wampum, were terms used to designate the Indian money. There are two kinds, the white and the black; both are alike in shape and size. The pieces are small disks or rings ¼ of an inch in diameter, and 1-16 of an inch in thickness, exactly and elegantly wrought. Often, however, the pieces were cylindrical in form. The black is taken from a species of muscle. The white is obtained from the head of the periwinkle. The two kinds, one double the value of the other, were strung alternately, and used as beads till wanted for trade. They were strung on native hemp or hair.

Ornaments. — As these were usually feathers and painted leather, they have passed away. They used, however, a curious black and gray layer-striped stone, shaped much like the body of a very small bird, having a head and rump, and perforated under the body. This was probably used as a head ornament.

Pottery. — Besides the hollowed fragments of granite, the red men had pots and kettles, or rather rough basins and pans, cut out of steatite, soap-stone, which they used in cooking their food and making their various decoctions. They also had in rare cases a kind of jar made of baked clay. These were molded in some instances around their vine apples or squashes.

Charms. — These were of great variety, as dictated by fancy or superstition. Whatever was curious or suggestive filled this office. Spectacle-shaped stones, or whatever seemed to resemble the human eye or face, was invested with a charmed character.

Sling Stones. — These were round or oval pebbles, found on the shores, of the size of a goose-egg, grooved or channeled entirely around to receive a leather or hempen thong, by means of which they might be thrown at wild beasts or an enemy.

Carrying Stones. — There is a singular specimen of this tool or instrument. It is shaped much like the foot of a horse, from the top of the fetlock down. The bottom has a perfect polish, and is concave in one direction, as though it had been used in rubbing hides stretched over a log.

Combs. — These were fan-shaped, made by tying splints that were diminished near the top. They were used less for combing the hair, than

for holding it up from the top of the head in the form of a crest.

Hammers. — In smoothing down the seams of their raw skins made into garments and moccasins, the native tailors and shoemakers sometimes used stones that had heads or faces. These implements were channeled around the middle to accept a small withe handle. There is one hammer perforated to receive a handle, and diminished to a small face on one side and to a point on the other side. It was evidently employed in some light and careful work.

Standard Tops. — As a badge of authority, rank, or command, a staff was tipped or crowned with a thin, heart-shaped, fine-grained stone, perforated lengthwise, and diminished from the line of the perforation to a fair edge. They averaged 3¼ inches in length by 2½ in width. They were bored with sand and stick.

Bows. — Only here and there, in antiquarian museums, may now be found specimens of the bows of the ancient warriors. These barbaric weapons naturally followed the fate of the swarthy arms that wrought and bent them. They were, however, not unlike those found to-day in the hands of the waning tribes of red men on the western border of the Mississippi valley. The arrow shafts were mainly of elder wood; some were of reeds. These were tipped in front with stone and trimmed in rear with feathers.

War Clubs. — The progress of civilization may be readily traced in the history of instruments of war. And certainly no instrument more fully reveals the savage than his war club. This evinces alike his spirit and his skill. Two kinds of clubs were found among the aborigines of New England. The more common were plain, smooth, hard-wood sticks, from three to four feet in length, hardened by fire, and the largest at the stroke end, like the ball player's bat. These were wrought with comparative ease. They also had a more elaborate and barbarous instrument, combining the club proper with points for penetration and laceration. On the side of the stroke end of the club were inserted, and bound by strings, pieces of edged and pointed stones, like arrow-heads and spear-heads. These cutters, like daggers or knives, would penetrate the skull and lacerate the limbs of an enemy. A more barbaric and cruel instrument could not be conceived. It was a perfect embodiment of savageness and bloodthirst. Fortunately it was rare, because difficult and expensive in construction. Indian sloth usually contented itself with less costly arms.

In the writer's cabinet are a few specimens of Indian art that challenge interpretation. Various conjectures have been offered, but none of them are perfectly satisfactory.

The kinds of stone represented in this cabinet are, granite, greenstone, hornstone, flint, jasper, porphyry, sandstone, slate, steatite, quartz, syenite, and trap-rock.

CHAPTER V.

THE FIRST WHITES.

SINCE the red men failed to fulfil the commission given to mankind to subdue and cultivate the earth, and make it a theatre of moral culture, Providence determined to supplant them, and give the vineyard to another people who should bring forth fruits thereof. Considering the greatness of the change, and the established laws of human nature, the expulsion and replanting have been rapidly progressing and are nearly accomplished.

The Florentine navigator, John Verrazzani, under the authority of the French monarch, Francis I, in voyaging along the American coast from North Carolina to Nova Scotia, in April, 1524, entered the harbor of Newport. He described the natives as the "goodliest people" he had found in the country. They were friendly and generous; "yet so ignorant, that, though instruments of steel and iron were often exhibited, they did not form a conception of their use nor learn to covet their possession."

The first whites that visited the shores of Westerly were Dutch traders in quest of furs, for which they exchanged cloth and instruments of metal. They, however, built here no trading-houses; their clumsy pinnaces entered the mouth of the river, and their marts were on the open shores. The coast was first explored in 1614 by the bold and famous Capt. Adrian Block, in honor of whom the island on the coast received its present name. He made his voyage in a small craft, 44½ feet in length and 11½ in width, built on the Hudson, and named the "Restless." The first map of the coast was sketched by the Dutch geographer, De Laet, in 1616, from the journal of Captain Block, in which the Pawcatuck is denominated East River, the mouth of which Block mentions as "a crooked point, in the shape of a sickle, behind which is a small stream or inlet." The Dutch evidently ascended the Pawcatuck in their explorations as far as Pawcatuck Rock, as their map testifies. Block Island, called Manisses by the Indians, of whom Jacquontee was the sachem in 1637, was at first included in the jurisdiction of Massachusetts; it became a part of Rhode Island by the charter granted to the colony

in 1663. Its Indian alliances had usually belonged to this region. Ninigret favored the Dutch traffic; and for gain and protection he formed a temporary compact with the Dutch of New Netherlands, now New York. This alliance was in existence in 1650. Some of the Dutch keels entered a harbor that anciently existed on the shore east of Watch Hill, and which is now known as Quonocontaug Pond. The harbor mouth became filled with sand by the pressure of gales. As late as 1794, it was proposed to divert the Pawcatuck by a canal into this pond, to reopen and keep in condition the ancient harbor, and the colony offered to defray two thirds of the expense. It is also evident that the Pawcatuck once debouched into the ocean near Watch Hill Point, instead of winding away to the westward, as at present towards Stonington Borough. The old channel still terminates abruptly at the Watch Hill landing. This change in the river's mouth occurred before the coast was possessed by the whites, yet a breach through the sand ridge remained till the beginning of the present century. Other changes have been wrought by waves and storms in the sandy coast line.

The first really historic band of Europeans that trod the ancient wilderness here was the military force of Capt. John Mason, on their hazardous march to the attack upon the Pequot fort at Mystic. On the 24th of May, 1637, the second night before the fiery battle, the hero band, having marched from Narragansett Bay, halted and spent the night by the side of Ninigret's fort, now Fort Neck. At first Ninigret hesitated to approve the perilous expedition, but in the morning he gave to Captain Mason a detachment of his bowmen. A Christian minister, Rev. Samuel Stone, accompanied the expedition and served with remarkable efficiency. Hence from the bivouac of the soldier arose to heaven probably the first incense of intelligent prayer ever publicly offered on this soil to the living and true God. When the armed force left the encampment among the Niantics on the morning of May 25, it consisted of seventy-seven whites, sixty Mohegan and Connecticut River Indians, about two hundred Narragansetts, and nearly an equal number of Niantics, a body of a little more than five hundred men. The day being warm, they made a halt at the ford of the Pawcatuck to refresh themselves. This ford was the old Indian trail that crossed the river just below the present bridge, at the head of tide-water. The trusty guide of the expedition was Wequash, a revolted Pequot captain. Stealthily they moved through the wilderness, and on the evening of the 25th halted between the famous Portal Rocks, near the tide-water head of Mystic River. With the break of day on the 26th occurred the terrible onset, with muskets, sword, and flame, that swept down six hundred Pequots, demolished the fort, and broke the life of the nation. Mason's victory made his name imperishable.

In Hubbard's *Narrative of the Indian Wars*, we find that, "On

the 12th of July, 1637, one Aganemo, a sachem of the Niantic Indians (who were then allies of the Narragansetts), came to Boston with seventeen of his own men. He made divers propositions to the English, which they took into consideration, and promised to give him an answer the next day. But finding that he had rescued divers of the Pequots, submitting to him since the last defeat, they first demanded the delivery of them, which he sticking at, they refused further conference with him. But the next morning he came and offered what they desired. So the governor referred him to the captains at the Pequot country, and writ instructions to them how to deal with him. So, receiving his ten fathom of wampum, they friendly dismissed him." This Aganemo was Ninigret, who also had the better-spelled *alias*, Juanemo.

The conquerors of the Pequots divided the subject tribe into remnants, under the care of the friendly Mohegans, Niantics, and Narragansetts. These, however, at last suffered portions of their wards to settle in two bands,— one at Noank in Groton, and one at Weecapaug and Pawcatuck; but these were to pay to Connecticut an annual assessment of wampum. By the Pawcatuck and Weecapaug band this tribute was neglected. Of the consequences of this refusal or neglect, Trumbull, in his *History of Connecticut*, Vol. I, pp. 112, 113, thus speaks: —

"As the Pequots had violated their covenant, and planted at Pawcatuck, in the Pequot country, the court dispatched Major (John) Mason, with forty men, to drive them off, burn their wigwams, and bring away their corn. Uncas, with one hundred men and twenty canoes, assisted in the enterprise. When they arrived at Pawcatuck Bay, Major Mason met with three of the Pequot Indians, and sent them to inform the others of the design of his coming, and what he should do unless they would peaceably desert the place. They promised to give him an immediate answer, but never returned.

"The major sailed up a small river, landed, and beset the wigwams so suddenly that the Indians were unable to carry off either their corn or their treasures. Some of the old men had not time to make their escape. As it was now Indian harvest, he found a great plenty of corn. While Uncas's Indians were plundering the wigwams, about sixty others came rushing down a hill towards them. The Mohegans stood perfectly still, and spoke not a word, until they came within about thirty yards of them; then shouting and yelling, in their terrible manner, they ran to meet them, and fell upon them, striking with bows, and cutting with knives and hatchets, in their mode of fighting. Indeed, it scarcely deserves the name of fighting. It, however, afforded something new and amusing to the English, as they were now spectators of an Indian fight. The major made a movement to cut off their retreat, which they perceived, and instantly fled. As it was not desired to kill, or irritate the Indians more than was absolutely necessary, the English made no fire upon them. Seven Indians were taken. They behaved so outrageously that it was designed to take off their heads; but one Otash, a Narragansett sachem, brother to Miantonomi, pleaded that they might be spared because they were his brother's men, who was a friend to the English. He offered to deliver the heads of so many

murderers in lieu of them. The English, considering that no blood had been shed, and that the proposal tended both to mercy and peace, granted the request. The Indians were committed to the care of Uncas, until the conditions should be performed.

"The light of the next morning no sooner appeared, than the English discovered three hundred Indians in arms, on the opposite side of the creek in which they lay. Upon this, the soldiers immediately stood to their arms. The Indians were alarmed at the appearance of the English; some fled, and others secreted themselves behind rocks and trees, so that a man of them could not be seen. The English called to them, representing their desire of speaking with them. Numbers of them rose up, and Major Mason acquainted them with the Pequots' breach of covenant with the English, as they were not to settle or plant in any part of their country. The Indians replied, that the Pequots were good men, and that they would fight for them, and protect them. Major Mason told them it was not far to the head of the creek; that he would meet them there, and they might try what they could do at fighting. The Indians replied, they would not fight with Englishmen, for they were spirits; but they would fight with Uncas. The major assured them, that he should spend the day in burning wigwams, and carrying off the corn, and they might fight when they had an opportunity. The English beat up their drum, and fired their wigwams, but they dared not to engage them. The English loaded their barks with Indian corn, and the Indians the twenty canoes in which they passed to Paweatuck, and thirty more, which they took from the Indians there, with kettles, trays, mats, and other Indian luggage, and returned in safety."

This affair occured in 1639. In 1683 this remnant of Pequots was removed to a reservation of land near Lantern Hill, in North Stonington.

Tradition reports that John Babcock came from Plymouth, Mass., to Aquidneck (island of Rhode Island), and engaged to labor for Thomas Lawton, in Newport, then a hamlet. Mr. Lawton's daughter Mary shared the heart and fortunes of John, as recited in the accompanying ballad. Thus John and Mary became, says the story, the first white settlers in Westerly, R. I., a region then known by its Indian name, Misquamicut (signifying *salmon*).

The forest retreat of John and Mary, near Mastuxet Brook, remained for a time unknown to their relatives.

The story may appropriately be recited in a ballad, and entitled:

THE PIONEERS.

I.

How oft the scenes of humble suit,
In native beauty bound,
Remind us of the golden fruit
Set forth on silver ground.

Of genuine love, the mystic bar,
Since all our hearts are kin,—
By setting golden gates ajar,
Lets pleasing visions in;

As shell on margin of the mere
Will wake a broad refrain,
Recalling on the listening ear
The music of the main.

II.

'T is thus tradition, by her care,
Has fondly handed down
The story of a loving pair,—
The founders of a town.

In summer evenings wont to meet,
They oft were seen to stray
Where Newport's half-cleared single street
Led downward to the bay.

Delightful trysts they held about
Aquidneck's ancient trees,
And oak-browed headlands reaching out
To drink the ocean breeze.

By spray-wet cliff they sauntered long,
Or round the elm-clad hill
Their thoughts accordant with the song
Of wooing whip-poor-will.

The outer like the inner calm,
All nature joined their song;
And every object swelled the psalm
Their hearts would fain prolong.

Sweet thoughts had they they dared not speak
As flowers by dews caressed,
So moistened was a blooming cheek
By lover's lips impressed.

E'en common scenes to eyes of love
As blissful visions rise
All things their forms of beauty prove,
And speak in sweet surprise.

As thus they talked, the mystic tie,
Deep felt by all mankind,
Warm in the bond of destiny
Their hearts together twined.

How wonderfully blind is love
To think itself concealed,
Meanwhile in every look and move
The passion is revealed.

But blinder they who do not know
It never makes its trade
By what men's hands alone bestow,
In scales of traffic weighed.

Nor yet decides from qualities
Of face or voice or eye,
But by such hid affinities
As hearts alone descry.

In the divine economy
What secret laws combine,
In happy mystic harmony,
To answer ends divine.

III.

The guardians of the gentle maid
Dissuasive logic tried,
And, finding this for nothing weighed,
The legal bans denied.

The sire averred, "Except with gain,
With ample deeds of land,
And noble name, 'tis worse than vain
To seek my daughter's hand.

"Let lowly men retain their place,
Nor think to rise, in pride,
To those whom fortune by her grace
Has nobler rank supplied."

IV.

But otherwise had Heaven decreed,
That guides the sparrow's fall;
The twain would no decision heed
Except love's perfect thrall.

"My all I pledge, said John, "for thee;
No price count too great
That we henceforth as one may be,—
Ourselves our rich estate;

"Nor lordly name, nor castles fair,
Can life's best dower control;
God's will requires us but to share
The gift of soul for soul."

V.

As face is mirrored true to face
In placid lakelet's breast,
So answered Mary in her grace,
And both were doubly blest.

VI.

The bans were said spite legal bar;
When, harshly shut from home,
They planned their love-lit way afar,
Nor reeked of storm or gloom.

The pinnace sped the bay-shore down,
The rock-fringed isles were passed,
While on the gables of the town
A final look was cast.

By oar and sail, in due relief,
They braved Point Judith's waves,
On-gliding fearless by the reefs
The wild Atlantic laves.

The bark rode on the ocean lone,
And precious was the freight,
Two loving souls transfused in one
With bounding hope elate.

The sea-gull, curving in her flight,
Lent her approving lay;
The porpoise, gallant as a knight,
Advanced to mark the way

To southward, swelling billows o'er,
The noonday sunbeams flashed;
To northward, on the beaten shore,
The sounding breakers dashed.

As beauteous as Calypso's isle,
Manisses' strand appeared,
Whose green banks on them cast a smile,
As westward still they steered.

Superior to the waves they met,
They rode the billowy sea,
Till, doubling Cape Misquamicut,
They hailed a land-locked lea.

The placid harbor quite unfamed
Till oped to voyager's ken
By Adrian Block, who saw and named
It *Oester Riviertjen*.

VII.

Adown the heavens the weary sun
Was bowing to his rest;
Along the hills the splendor shone,
The evening's golden crest.

As sentinels against alarms
The hoary forests stood,
Wide stretching on their leafy arms
To shade the tranquil flood.

Far winding down from hill and lea,
From glen and mountain-side,
The Pawcatuck here gave the sea
Its sweet and laughing tide.

The fearless eagles sailing high
Above the peaceful bay,
Beheld with predatory eye
The nimble salmon play.

Amid the rocks that graced the marge,
The otter looked amazed;
Upon the bank a stag moose large
His antlered forehead raised.

VIII.

Upon the stream the wanderers move
Past cape and bluff and rock,
Attracted to a sheltered cove
That drank Mastuxet Brook;

Where rounded knoll and curving vale
And winding currents meet,—
Delightful scene of stream and dale,—
The red man's fond retreat;

The safe and famous rendezvous
Red warriors chose of yore,—
Fit harbor for the war canoes
When battle days were o'er.

IX.

The painted wild men on the strand,
Alive to love's soft charm,
Extend the hospitable hand,
Allaying all alarm.

"Stay, friends," says the Niantic chief;
"Free to our valley come;
My wigwam offers you relief,
Nor think to farther roam.

"Here rear your hut, here bend your bow,
Here join us in the chase;
My tribe will only kindness show
The bride of pallid face."

"Your welcome we accept," said John;
"We happy here would stay;
For what of favor you have shown,
With hooks and beads we pay.

"Alike your words are kind and brave,
A solace to the ear;
Your heart is kin to him who gave
To Roger Williams cheer."

X.

Thus rest the wanderers obtained
From royal Ninigret,
Whose steadfast service ne'er profaned
The sacred calumet.

Along the hills the aged wood
Bowed to the settler's stroke,
And forth a rude log cabin stood
That upward curled its smoke.

Down mid the cedars, winding slow,
'Neath cooling canopy,
Round roots and rocks, the brook hummed low
Its soothing minstrelsy.

At hand the native eglantine
And lily breathed perfume;
While o'er the door the fruitful vine
Put forth its virgin bloom.

Beneath the eaves the swallow hung
Her moss-lined house of clay;
The robin on the maple sung
The rosy peep of day.

Clad in the robes the wild beasts wore,
Stern bowmen left their trail
To wondering view the cabin door
That smiled upon the vale.

XI.

Thus lengthened months rolled by, while not
The voice of kin or friend
Was heard to cheer the lonely cot,
Or Christian counsel lend.

At last the sire dim understood,
Through hunters of the moose,
Of strangers in the distant wood
"Who had a white papoose";

When, hastening with an Indian brave
Across the wilderness,
He to his exiled daughter gave
A reconciling kiss.

"Forgive the harsh, imperious speech
That drove you from my door;
May Heaven your love-lit house enrich
With blessings evermore."

XII.

Though not in pride of outward view,
Or inward pomp arrayed,
The smiles of Heaven the cabin knew,
And children round it played.

Though in a wild, the child-songs sweet
Made every season bright;
The patter of the little feet
Made every labor light.

When winter wrapped the woods in snow,
Log fires lit up the walls,
To cheeks imparting healthier glow
Than known in royal halls.

Secure from the marauding feet
Of panther and of bear,
The trap and firelock gave them meat
That barons proud would share.

They borrowed hoods of beavers warm,
While wolf and fox supplied
Such robes as met the driving storm,
And biting frosts defied.

At eve and Sabbath hours, by choice
The Book of Books was read;
With humble trust was heard the voice
The Present Spirit said.

XIII.

New settlers dared the wild to break,
And build on neighboring height,
Whose glowing hearth-fires joined to make
The pagan region light.

But all a suited deference bore
Before the pioneers,
Who proved that bonds of heart are more
Than overmatch for fears;

That love can make a desert bloom,
And ever win its way,
From every spot dispelling gloom
By its enkindling ray.

XIV.

So Heaven upon the lovers smiled,
Far in their forest home,—
The first to plant the savage wild,
And bid the desert bloom.

From service true in humblest place
What consequences flow,
To give the world new life and grace,
The toilers may not know.

The fields of life the sowers tread
With open, trustful hand;
In season due the seed will spread
Its harvests o'er the land.

XV.

Two hundred years have sped apace,
And wrought in man's behoof;
And thousands now their lineage trace
To John and Mary's roof.

What though no marbles greet our eyes
To speak in their behalf,
The hand of history supplies
Their shining epitaph.

Through patient trust and toilsome care
Earth's highest prize is gained;
Amid the labors that we bear
Is virtue's strength attained.

To sandaled or unsandaled feet
Life's every path will prove
Both smooth and bright, if warmly beat
Within us hearts of love.

They were of the right stock for the goodly planting of a land. Their son James was the first white child born within the town's limits.

The poetic license taken with this tradition will, we trust, be readily pardoned by even the most severe historian. The material was only too tempting to the balladist, who confesses that, while the story, so distinctly preserved in many of the families of the town and cherished with a peculiar pride, may from the passing generations have received some colorings from fancy, he has doubtless added his full share to these adornments. Since the exact dates of the story are indeterminable, we can greatly respect the doubt of our worthy friend, Hon. Richard A. Wheeler, of Stonington, Conn., who so delights in historical certainties; but he is too good a historian to wish to slay the poets.

The name Misquamicut was given by the aborigines to the neck of land near the mouth of the river, embracing Watch Hill and the Naps, but afterwards extended to the country to the north and east.

As soon as Misquamicut began to be occupied by whites, its jurisdiction fell into dispute. One ground of the disputes dated back to the Indian wars. The Pequots claimed possession on the east side of the Pawcatuck. Massachusetts claimed the Pequot country by right of conquest, and in erecting the township of Southerton (now Stonington), embraced a section of Misquamicut within its limits. This was as early as 1649. Some of the Southerton settlers occupied tracts of land on the east of the Pawcatuck. When Southerton was given up to Connecticut, and named Stonington, Connecticut maintained not only the old claim of conquest from Massachusetts, and the further claim of actual occupation, but, taking advan-

tage of the phraseology of the charters of Rhode Island and Connecticut, which named Narragansett River as the boundary between the two colonies, pushed the claim of jurisdiction to Narragansett Bay. It was afterwards decided that by Narragansett River was meant Pawcatuck River. In 1649 Thomas Stanton had a trading-house on the Pawcatuck, and a monopoly of the trade at the mouth of the river, for a season granted by the Connecticut authorities. The Pequot claim extended to Weecapaug, about four miles east of the river. Massachusetts resigned her claim to Connecticut in 1658. In 1662 Harmon Garret, *alias* Wequascouke, governor of the remnant of the Pequots, stated that he and his people "had broken up above a hundred lots, and lived quietly and comfortably, east of Pawcatuck River," but had been "driven from their planting ground, — fourscore Indian men, beside women and children, just at planting time." They were expelled in part by Rhode Island men, since this colony claimed possession to the Pawcatuck, and the land had been purchased of the Indians.

The earliest efforts of Rhode Island men to purchase lands of the Indians in Misquamicut, if we except John Babcock, and perhaps one or two others, seem to have been made near 1658. Nothing, however, of importance was accomplished. The settlers of this colony did not believe in occupying Indian lands by right of conquest; in all cases they purchased their titles of the aborigines. In 1660 a private company was organized in Newport for the purchase and settlement of Misquamicut. In the same year another company of sixteen persons purchased Block Island of the natives, the Manisses Indians.

We have seen that a few of the first settlers in Misquamicut were of Massachusetts origin and education. They joined the settlers of Nameaug, now New London, in maintaining public worship under the ministry of Rev. Richard Blinman. By bridle paths through the unsubdued wilderness, fording the streams and rivers, the scattered settlers traveled to join their friends in public devotions, meeting alternately at New London and Pawcatuck. In the summer, however, they met midway between these places, on the western border of the town of Stonington, upon the lands of Col. George Denison, under the shade of a giant pine tree, where now stands the old Denison mansion, full two hundred years old, and containing some of the wood of the sacred Bethel tree. These Pedobaptists were a kind of Presbyterians, who at last became Congregationalists. In reference to their early meetings, we may quote the following record of the Connecticut Assembly in 1656: "It is ordered by this court, that while the ministry is maintained at Pawcatuck, the charge thereof, and the ministry at Pequett, New London, shall be borne as the major part of the inhabitants shall agree and order." Rev. William Thompson "ministered to the Pequots at Mystic and Pawca-

tuck," from 1657 to 1663, aided pecuniarily by the Society for the Propagation of the Gospel in New England. The Pawcatuck families of Massachusetts origin finally attended upon the ministry of Rev. James Noyes, the first settled minister in Stonington. Yet meetings were occasionally held in Westerly, in the private houses of the settlers. The first Congregational church in Stonington was not organized till June, 1674.

Would that we could look back and see the first white families that came by boats along the coast, or by Indian trails through the deep forests, and made the first clearings in the dense wilderness. To look into their log houses, sometimes half beneath the earth and half above, thatched often with slabs and bark, rarely furnished with windows, having furniture manufactured with ax, saw, and auger, to follow them in their labor of subduing the wild, would induce us to thankfully cherish their names and their deeds. What strangers we are to their toils and perils and sacrifices. Alas! that even the graves of these pioneers have been suffered to be neglected and many of them wholly forgotten. Nor did any among them aspire to the office of an annalist. Could some record, even a rude journal kept among them, be now found, how eagerly and thankfully would it be perused.

It should not be forgotten that the early constituency of Rhode Island was peculiar. The leading opinions of Roger Williams, John Clarke, and their associates, giving form and spirit to the colony, were distasteful and offensive to the established inhabitants of the adjacent colonies. Hence many that were deemed errorists, schismatics, and misguided enthusiasts, naturally preferred the jurisdiction of Rhode Island and Providence Plantations. It required a disregard of public opinion, or a moral courage that rose superior to such an influence, to qualify a man to choose the colony as his home. Hence the colony was destined, from its very beginning, to wear a peculiar character and to work out a peculiar destiny. And not until many years after the Great Awakening, and after the close of the Revolution, did Massachusetts and Connecticut look upon Rhode Island with any kindliness of spirit. The new principles had to commend themselves by their fruits. The colony, once stigmatized as "a *colluvies*," proved itself to be the home of peace, propriety, and thrift. So successful have been the despised principles of Williams, that to-day they are the constitutional principles and the boast of the States that once regarded them with scorn and hatred. A field free to inquiry, and expression open to sectarianism and the largest religious liberty, has been more productive of the happiest results, — has yielded a richer revenue for mankind than the older, larger provinces that sought to establish uniformity, and coerce men into the paths of devotion. Free souls are most susceptible of virtue, and are ever the best promoters and guardians

of human progress. Celestial truth receives no aid from governmental force.

In reading the annals of any people and any period, it is indispensable to a just judgment upon the character of those of whom we read, that we transport ourselves, in both thought and feeling, as far as possible, back to the period mentioned, and surround ourselves with the then existing life and light, and breathe the atmosphere of thought and interest and custom that characterized the time and the people. We must not judge one century by the light of another. We must not pronounce upon one nation the moral judgment prevailing in another. Every generation should be judged by the degree of light and the character of the forces that belong to it. Thus we should judge as we would be judged.

CHAPTER VI.

PURCHASE OF MISQUAMICUT.

It will be proper to here give some account of the purchase of the original township, and the measures adopted in the first settlement.

PETITION TO ASSEMBLY.

"*To the Honorable Gentlemen of the Court of Commissioners assembled together in his Majesty's name, for the colony of Providence Plantations at Portsmouth, the 27th of August*, 1661:

"Please ye honored gentlemen: There being an opportunity or presentment of a certain piece or tract of land, lately discovered or made known, which tract of land lyeth in a situation in the furdest or remotest corner of this colony's jurisdiction, called by the name of Ascomicutt; which tract of land is fairly promised to a certain number of Adventurers upon the design of purchasing it; which adventurers are members of this colony, and well wishers thereto, who desire to do nothing that shall prove prejudicial to the interest and honor of the colony's privileges or advancement; but are now confronted by adversaries, which, by a species of intrusion, are seeking to make inroads upon our privileges of colonies' jurisdiction; these premises considered, your petitioners are bold, under correction, to pray, in case we can make the adversary, which is both to the colony and us, to retreat, which we question not in point of right and title from the natives; therefore, we being willing to proceed in all points of loyalty that may suit with the advance and honor of the colony, we humbly crave your favorable approbation, countenance, and assistance to us in the settling of a plantation or township in or upon the above said tract of land, called by the name of Ascomicutt; which number of persons may probably extend to 30, 40, or 50, or thereabouts; which thence are to inhabit; thereof many are persons constrained to make inquisition and seek out land for a comfortable livelihood. So, honored gentlemen, if it be your pleasure to grant your petitioners' request, as we are, so we subscribe and remain, your humble petitioners and servants, to our power, for ourselves, and in the behalf of the rest of our company.

WILLIAM VAHAN. his + mark.
JOHN COGGESHALL.
JOHN CRANDALL.
HUGH MOSHER.
JAMES BARKER.
CALEB CARR.
JAMES ROGERS. his I. R. mark.
JOSEPH TORRY.
JOHN CRANSTON."

In this petition are discovered the foreshadowing of litigations relative to the boundaries. The purchase rested on the following deed: —

A COPY OF THE PURCHASE OF SOSOA, THE TRUE OWNER OF MISQUAMICUT.

"This deed or writing, bearing date this present twenty-ninth day of June, one thousand six hundred and sixty, witnesseth, that I, Sosoa, an Indian captain of Narragansett, being the true and lawful owner of a tract of land called Misquamicut, for a valuable consideration in hand paid to my content, having bargained and sold unto William Vaughan, Robert Stanton, John Fairfield, Hugh Mosher, James Longbottom, all of Newport, in Rhode Island, and others their associates, which said tract of land being bounded as followeth: Easterly by a place called Weecapaug or Passpatanage, joining to Niantic land; on the south by the main sea; on the west by Pawcatuck River, and so up the chief river or stream northerly and northeasterly to a place called Quequatuck or Quequachonocke; and from thence on a straight line to the first named bounds called Weecapaug or Pachatanage; joining upon the Niantic land, as above said; which said tract of land, so butted and bounded as aforesaid, I, the said Sosoa, do for myself, my heirs, executors, administrators, and assigns, surrender up all right, title, claim or interest whatsoever to the said land, &c. &c.

The mark of SOSOA.

Sealed, signed in presence of
JEREMY CLARKE.
LATHAM CLARKE.
HENRY CLARKE.

AWASHWASH his mark.

The mark Wo of NUCUM, Interpreter.
GEORGE WEBB.
GEORGE GARDINER.

The title was confirmed by
CACHAQUANT.
SAMMECAT.
PESSICUS.
WAWALOAM (wife of Miantonomi).
AWASHOUS.
POATOCK.
UNKAQUENT.
NE-O-WAM."

The signing of the deed of this town by eleven plumed and painted savages and five pale faces, perhaps in a wigwam or by an Indian council fire, would be no unworthy theme for the canvas. Some child of genius may yet do it honor. In the hope of provoking some gifted pen or pencil, a few impromptu lines are added: —

Behold, in view, the ancient forest stands;
The summer airs soft in the branches play;
An aged oak wide spreads its giant hands
Above a group of men in strange array;

The plumed and painted warrior Sosoa,
In peage belt and robe of wolf, appears,
And round him savage captains, scarred in war,
With bands of bowmen, strangers all to fears;

They bend in conclave round the council fire;
Anon, a swarthy, grave interpreter
Invites the pale men to approach his sire,
And to his princely pleasure to defer.

The price is paid, the solemn parchment spread
Upon an Indian drum, — a bear's tough skin,
On hoop of oak, adorned with panther's head, —
When, hands upreared in vows, the rites begin.

The sign of Sosoa, of Cachaquant,
Sammecat, Pessicus, Wawaloam,
Awashous, Poatock, of Munkaguent,
Awashwash, Nucum, and of Ne-O-Wam,

Are all affixed, while awful silence reigns;
And white men seal the parchment with their plight;
Thus passed were forty leagues of hills and plains
From Pagan gloom to opening Christian light.

It appears that some doubt was cast, probably through the influence of Connecticut and Massachusetts men, upon the legality of Sosoa's claim to this tract of land. This called forth the following paper, which has a historical value from the name and signature of the person who gave it.

"A COPY OF WAWALOAM, THE WIFE OF MIANTONOMY, HER AFFIRMATION AND CONFIRMATION OF SOCHO, *alias* SOSSOA, HIS DEED AND GRANT.

"ASPANAUSUCK OR HAKEWAMEPINKE, } the 25th June, 1661. }

"Know all men by these presents, or whom it may concern, that I, Wawaloam, which was the wife of the deceased Sachem Miantonomy, do thus testify and affirm of my perfect knowledge: I did hear my husband Miantonomy, as also my uncle Canonicus, both of them joyntly dispose, give and pass over a tract of land named Misquamicuk, to a valorous Captain named Socho; this tract of land it is bounded as followeth: on the east corner by a place called Weecapaug or Pespataug, joyning to the Nayhanticut land, by the salt sea, which is about 10 miles from Pawcatuck River, this bound is the southeast corner; and on the south side bounded with the main ocean, from the first bounds westerly to the mouth of Pawcatuck River; and from the mouth of Pawcatuck River bounded by Pawcatuck River, which is the west bounds of this tract of land, and so up the chief river or stream of Pawcatuck River, northerly and northeasterly about 15 miles from the mouth of Pawcatuck River, up to a place called Quequatuck: and from this northeast corner bounds it is bounded upon a line southeast to the southeast corner, which is by the main ocean joining to the Nianticut land, as it is above named, Weecapaug, or Passpatanage; this land thus bounded, be it 20,000 acres more or less, I, Wawaloam, do affirm it to be Socho's or his assigns; and further, whereas my uncle Ninegrad sayeth that

it is his land, I, Wawaloam, do utterly deny it before all men, for it was conquered by my husband, Miantonomy, and my uncle Canonicus, long before the English had any wars with the Pequots, therefore I, Wawaloam, do really confirm it, and affirm it to be Socho's land, his heirs, executors, administrators or assigns forever, from all others whatsoever.

Witness my hand and seal the year and day above written.

The mark of { bow and arrow } WAWALOAM. [L. S.]

Prior to the purchase, a company had been formed of eighty members, who, on the 21st of March, 1661, drew up and subscribed twelve "Articles of Agreement," which were somewhat enlarged with "Acts and Orders" in July and September following. "The deed and all other writings" were "kept in William Vaughan's house." The land was first held in six shares, by William Vaughan, Rebert Stanton, Hugh Mosher, John Fairfield, James Longbottom, and Shubael Painter. These sold to the other members of the company. The six original shares were valued at seven pounds each. The first occupants under the purchase appear to have entered upon the lands about the 1st of September, 1661. But of those who first meditated settlement in this month, "all failed except Toby Saunders, Robert Burdick, and Joseph Clarke, Jun." Others, however, soon joined them.

Immediately upon the removal of the first proprietors to this region, difficulties arose with Connecticut and Massachusetts in respect to jurisdiction. The purchasers were sustained by the royal charter given the colony in 1643, and by the deed obtained of Sosoa. But the adjacent colonies, then envious of and hostile to Rhode Island, pleading old claims from Indian conquests, and taking advantage of undefined phrases in the charter, aimed to annex this region to their jurisdiction. Massachusetts attempted to enforce her claim. Robert Burdick and Tobias Saunders were forcibly seized and confined in prison at Boston till they should pay a fine of forty pounds, and give security in one hundred pounds for their future good conduct. In 1662, Connecticut, under her new charter, preferred a claim reaching even beyond Misquamicut, as far as Narragansett Bay.

"In 1663, a house that had been built on the east side of Pawcatuck River by residents of Southertown (Stonington), being within the asserted jurisdiction of Rhode Island, was torn down. William Marble, a deputy of the marshal of Suffolk (Mass.), bearing a letter to the Westerly men upon this subject, was arrested, sent to Newport, and confined in prison for eleven months. . . . In 1671, John Crandall and others were carried off by the Connecticut authorities, and imprisoned in Hartford jail."

This complex dispute of jurisdiction led to arrests, imprisonments, fines, appeals, and the appointment of various commissions

between the colonies, inducing interferences and decisions of the Crown, till, from very weariness, the boundary was definitely settled in 1728. As general accounts of this unpleasant, protracted controversy may be found in the histories of Massachusetts, Connecticut, and Rhode Island, and as all the facts would make a volume in themselves, while they would now be uninteresting and unprofitable, save in revealing the fact that our forefathers were of like prejudices and passions with all mankind, further presentation of the case is purposely omitted.

Among the eighty hands subscribed to the "Articles of Agreement" of the company formed for the purchase of this region, but very few appear among the actual settlers. Some doubtless entered into the plan with purposes of speculation only; some were deterred from settlement by the remoteness and ruggedness of the region, and yet others by the serious questions that arose in respect to rights and titles.

The entire population of the colony of Rhode Island in 1665 was but 3,000.

CHAPTER VII.

NOTES OF THE SEVENTEENTH CENTURY.

ONLY those who have traveled in a wild, unsubdued country can form any proximate idea of the appearance and condition of this region when it was first entered by the colonists. And only those who have experienced pioneer life are able to conceive the trials and hardships endured by the first settlers. As the region was naturally rough, the soil thin and stony, the forests dense and old, there being no rich, inviting river valley, nor any broad, commodious harbor, and all the country being still encompassed by remnants of savage tribes, while the wilderness was the full haunt of ravenous beasts, its settlement by whites was inevitably slow and difficult.

Providence was founded in 1636; Newport, in 1638; New London, in 1646; Stonington, in 1649; Westerly, in 1661. But in 1669 the whole region then embraced by Westerly contained only about thirty white families. These, during this year, in May, 1669, by an act of the colony, were incorporated, and the township, from its geographical position, received the name of Westerly. It was the first township organized under the new colonial charter given in 1663, and the fifth organized in the State.

We copy from the town records.

"A List of the Free Inhabetants of the Towne of Westerle, May 18th, 1669:

John Crandall.	John Fairfield.	John Sharp.
Edward Larkin.	Danniel Cromb.	Danniel Stanton.
Stephen Wilcox.	Nickolas Cottrell.	James Babcock, Sen.
John Lewis.	Shubael Painter.	Thomas Painter.
James Cross.	Tobias Saunders.	James Babcock, Jun.
Jonathan Armstrong.	Robert Burdick.	John Babcock.
John Maxson.	John Randall.	Job Babcock.
Jeffree Champion, Sen.	John Matkoon.	Josiah Clark."

The colony immediately appointed John Crandall and Tobias Saunders "conservators of his Majesty's peace," with power to summon juries and hold courts.

To these twenty-four men was committed the guardianship of a territory twenty miles in length and ten in breadth, — mostly a dense forest, traversed only by trails. No sooner were these few scattered settlers incorporated in the wilderness than, besides the vexations arising from disputed boundaries, they began to suffer from suspicions, disturbances, and violences from the Indians. The dark, dread storm was gathering, known as King Philip's war. At the breaking out of this wide, sanguinary struggle, such were the treacheries and cruelties of the savages, that nearly all the pioneer settlers were obliged to flee the region and take shelter again in Newport. No deputies from the town appear in the General Assembly for five years.

Samuel Hubbard, of Newport, writing to Edward Stennett, in England, under date of Nov. 29, 1676, says, "In the beginning of these troubles of the wars, Lieut. Joseph Tory, elder of Mr. Clarke's church, having but one daughter, living at Squamicut, Misquamicut, and his wife being there, he said unto me, 'Come, let us send a boat to Squamicut; my all is there and part of yours.' We sent a boat so as his wife, his daughter, and son-in-law, and all their children, and my two daughters, and their children (one had eight, the other three), with an apprentice boy, — all came, and brother John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards before winter, and my other daughter's husband came in the spring; and they have all been at my house to this day." Such flight of defenceless men, women, and children from a wilderness swarming with enraged, implacable savages, would be an impressive and fruitful theme for the measures of the historical poet.

To the honor of Ninigret be it said, that he refused the solicitations of Philip to join in the conspiracy for the extermination of the colonists. He had received a present of a coat from King Charles, which greatly delighted him, and which he proudly wore when persons of rank visited him, and on occasions of state. Other gifts of utensils and ornaments, and the advantages of traffic, linked his attachments to the whites.

As Philip's war so vitally affected this town, we are justified in alluding to some of the prominent events of the conflict. We copy from the pen of Hon. C. H. Denison.

"When the dispersion of the Wampanoags occurred, a few of them naturally fled to the nearest tribe of their countrymen, which was the Narragansetts. Here they found shelter from the vengeance of the whites. But their sympathy was considered criminal by the colonists, and they immediately prepared to punish them.

"The winter fortress of the Narragansetts was situated in the present town of Kingstown, R. I.,[1] hardly a stone's-throw from the line of the Stonington Railroad, but then the centre of an extensive and impassable swamp, upon some rising ground, containing about four acres of land. It was

securely hid by the tall junipers which, with the cedar and pine, formed the intricacies of the place, and was fortified with great ingenuity and strength. To this place Philip and a few of his warriors had fled, and the colonists decided at once to destroy it. They had seen the effect of the terrible blow struck by Mason upon the Pequots, and were determined to inflict one equally severe upon the haughty Narragansetts. Upon the approach of winter, the tribe had removed to this fortress all their women and children, and had rendered it as impregnable as their knowledge of defensive warfare could possibly make it. They had erected about five hundred wigwams of a superior construction, in which their provisions were stored, and had piled the tubs and baskets of grain around the inside of the walls, making their dwellings still more impervious to the bullets of their enemies. The tubs were made of hollow trees, sawed or cut into suitable lengths, with a wooden bottom. More than 3,000 persons had taken refuge within these huts.

"The three colonies of Massachusetts, Plymouth, and Connecticut raised a body of 1,500 troops, and in the month of December marched to this strong hiding-place of the Indians. It was nearly a month after their setting out before they arrived within eighteen miles of Philip and Canonchet's fort. The Indians had been aware of their approach, and were prepared to resist them. The army had suffered severely with cold, being without tents, and obliged to encamp in the open air, with no covering but their blankets. It was the nineteenth day of December, 1675, when they left their encampments to attack the fort. One of the Indians, who had been taken prisoner, betrayed the entrance to the whites, without which it is doubtful if they could have found it. The snow was falling fast, and the wintry wind piercing. The army arrived at the entrance at about 1 o'clock, afternoon, and, without forethought or preparation, rushed along the causeway, which was commanded at its extremity by a block-house. But they rushed only to death. The passage over the ditch that surrounded the fort was by a single tree, which had been felled, on which all must pass to gain the opposite side. As the poisonous sirocco sweeps its victims, so the soldiers were swept off in a moment by the close, terrible fire of the Indians. But as fast as they fell, others nobly filled their places, until numbers of the soldiers and six English captains had fallen. They hesitated, but only to prepare for a more fatal or successful leap over the chasm. Besides the high palisades, the Indians were protected by a breastwork of fallen trees, about a rod in thickness, which extended entirely around the fortress, their tops foremost. But a handful of men, under Captain Moseley, had by some means gained an entrance at another point over these trees, or abatis, and were contending hand to hand with their enemy, which, attracting the attention for a moment of those who guarded the block-house, gave time for a number of the English to spring over the log, and enter the fort. The cry then being raised within the walls, 'They run! they run!' brought to their assistance more of their fellow-soldiers, and the slaughter became intense. Men, women, and children were killed without mercy, neither asking nor receiving quarter. The most helpless sought refuge within the wigwams, but the torch was applied, and they found a fiery death. The warriors fought with the energy of despair. Philip and Canonchet were everywhere seen encouraging their men by their presence and example; but the superior arms and endurance of the English finally gained the victory. Finding their efforts unavailing, the two chiefs, with a feeble remnant of their followers, fled, leaving about 700 of their countrymen dead on the ground. Their funeral pyre was the flame of the burning wigwams, the snow their winding-sheet. The English were now in possession of the place, and General Winslow was

about to go into quarters for the night, but was opposed by one or two of the officers, who feared the Indians might return, and take them also at disadvantage. The dispute ran high, until one of the surgeons declared he would not dress the wounds of those who opposed the return of the army to their encampment. This settled the matter. Hastily setting the remaining wigwams on fire, they were consumed, with all their valuable contents, and the army left the burning ruins on its return march. They had to travel eighteen miles before the wounded could be attended to, and many died before reaching their destination. The miseries of that night march were never forgotten by those who participated in it. Even after their arrival at Wickford, they must have perished, had not a vessel arrived there that very day loaded with provisions for their relief.

"Soon after the troops had gone into quarters at Wickford, it was ascertained that the remainder of the Narragansetts, with Philip and Canonchet, had removed to the country of the Nipmucks, from whence, upon the approach of the English, they 'fled further north.' Philip then left the Narragansett country, and sought refuge with the Mohawks.

"Canonchet was now left to battle alone. He, the son of Miantonomi, could not desert his countrymen. To him was left the immortal honor of sustaining the great name of his ancestors. He could die — that was easy; but never could he tarnish the ancient glory of his lineage, by deserting his country in her utmost need. To die then, if he must, he was determined to die like a man, as his fathers had before him, with arms in hand and face to the foe. During the winter he surprised Lancaster, and nearly destroyed Medfield, killing in both places many of the English. He also surprised an expedition sent against him by Captain Pierce, and slew the leader, together with forty-nine of his men. For a time he fought successfully, but at length was captured by Col. George Denison."

Thus the settlers of Massachusetts, Connecticut, and Rhode Island were obliged to combine for defence. A force, under Major Treat, starting from New London, passed through this region to attack the Narragansett stronghold. The snows of winter blocked the trails. The notable Narragansett swamp fight occurred Dec. 19, 1675. "Nearly a thousand Indians, and more than two hundred of the English, were killed and wounded." Major Treat returned to New London. Another expedition of whites and friendly Mohegans and Pequots moved from New London, Jan. 26, 1676, and passed through Westerly along the coast to join the forces of Massachusetts near Narragansett Bay; in April following, advanced through this town the force of English and Mohegans, under Col. George Denison, which in different battles, without losing a man, repulsed the enemy, and destroyed 110 of them. Canonchet, — *alias*, Naununteno, — the last great sachem of the Narragansetts, was captured by Denison, and, on the return of the expedition, was executed by the friendly Indians in Stonington. Denison was reluctantly compelled to concede this act to his allies.

Relative to the last hours of Canonchet, we again copy from the pen of Hon. Charles H. Denison.

"The army continued its march until it reached and crossed the Pawcatuck River at the 'Ford,' where the present bridge is situated; and after

advancing about two miles, came to a halt on a small plain. A council of war was now held of the captains, assisted by Rev. James Noyes, whose residence was at hand, and it was decided that the prisoner must be shot. While they were deliberating, a mat was spread for him to sit upon, and while resting upon it, one of the soldiers sat down by him, and looking him in his face insultingly while he was speaking, he took it in such indignation, that, although his arms were pinioned, he gave the man such a violent thrust, or blow, that the fellow went sprawling along the ground.

"The plain which was destined to be the spot where the noble chief should be executed, is about two miles from Westerly, R. I., towards Mystic, and is now known as 'Anguilla.' When told that he must die, and that his last hour had arrived, the Chief said, —

"'*I like it well; I shall die before my heart is soft, or I have said anything unworthy of myself.*'

"How few who pass this plain, know that the blood of the noblest of Indians stains its surface!

"As the sun went down, streaming its last golden rays over the hill that forms the western barrier to the valley, it shone upon the proud front of the chief, as he stood erect, and glistened upon the arms of his enemies, who were drawn up before him. Two Indians were appointed to fulfil the order of the court. The whole army stood to their arms, a quick, sharp word of command was given, and a report of two muskets echoed among the surrounding hills. Down, like a tall pine stricken by a thunder-bolt, fell the stately form of the Narragansett chief. With a loud, exultant whoop, the Niantics, Mohegans, and Pequots, traitors to their race, rushed upon their fallen foe, and the work of death was soon finished. He was quartered, beheaded, and his body burned by the Indians, who carried his head to Hartford, and presented it to the governor."

The untamable, irascible Philip finally fell at Mount Hope, on the 12th of August, 1676. Soon, throughout the country, the olive-branch was raised above the tomahawk and torch. Mixed motives no doubt, as is usual, entered into this war. Injustice and treachery too often kindle bad blood in both parties. Certainly this struggle was not provoked by the few poor and unprotected settlers. The Indians, with a few honorable exceptions, proved themselves incapable of good faith in their bargains and treaties, and destitute of humanity in the treatment of their captives.

After the downfall of Philip and the subsidence of the savage uprising, intercourse was reopened between Westerly and Newport and Providence. Persons and families began to return to their wilderness homes, and the forests once more resounded to the hopeful settler's ax. Faith and courage triumphed over fear and poverty. But roads being uncut and rivers being unbridged, the pioneers labored under great difficulties and privations. Communications with their friends were rare, and wild beasts howled around their cabins. At first they could have neither school-houses nor meeting-houses, and but few and small public assemblies. Their log and block houses were their castles, their school-rooms their sanctuaries, till nearly the close of the century. In those days, men were famous according as they lifted axes upon thick trees, and warred with foxes, wolves, and

bears; and women were renowned as they wielded the distaff and sped the loom. A true picture of the domestic life of the times would be to the present as strange as a novel.

The first road from New London to Pawcatuck River was "stated" by commissioners in 1667. At a later date probably it was extended through the Narragansett country to Newport. As this road from Westerly to Newport was called "Queen Anne's Road," we infer that it was opened near 1703, since Anne came to the throne in 1702 and died 1714; it was open prior to 1705. In 1685, the king's court of commissioners, who attempted to subvert the colonies and annul their charters, with the final purpose of consolidating them, among their measures of transformation, changed the name of Westerly to Haversham. The unsupported administration of Sir Edmond Andros, however, closed hopelessly in 1689, and the proper name of the town returned to the records.

Perhaps the first shipwright in this vicinity was Joseph Wells, living "on the Pawcatuck River." In 1681 he built, for Alexander Pygan, Samuel Rogers, and Daniel Stanton, a vessel named "Alexander and Martha," that sailed from New London, "the length to be 40 and one foot by the keel from the after part of the post to the breaking afore at the gardboard, 12 feet rake forward under her load mark, and at least 16 feet wide upon the midship beam, to have 11 flat timbers and 9 foot floor, and the swoop at the cuttock 9 foot, and by the transom 12 foot, the main deck to have a fall by the main mast, with a cabin, and also a cook room with a forecastle."

For this schooner Mr. Wells was to receive one eighth of the vessel and £165, — £16 in silver money; the rest in merchantable goods. The owners, however, were to furnish the nails, spikes, bolts, and other iron-work.

The shipyard of Mr. Wells was located, we infer, near Pawcatuck Rock, on land formerly owned by George Denison, Jr. The "Alexander and Martha" was a large keel in her day, since the commerce of the coast was so limited.

Soon the chill shadows of war gathered again over the defenceless settlers. In 1690 they were thrown into a state of alarm and peril by the French fleet, that made a descent upon Block Island, remained near a week, plundering the island and carrying off some of the inhabitants. Westerly's lack of a good harbor was now her chief security. A force of fifty-six men, under Captain Davoll, were stationed here for defense. The few freemen stood over their homes; and they were ever ready, not only to defend their own coast, but to render some aid, and all in their power, to their exposed brethren in the other colonies. In the expedition fitted out in New England for the capture of Port Royal, in July, 1710, Westerly furnished twenty men, four of them being Indians.

For many years serious difficulties were experienced by the

planters in obtaining cattle and horses, as most of these were necessarily imported. Besides the heavy first cost, other expenses were incurred in securing their lives, and particularly the lives of the young, from the depredations of the wild beasts. A colt or a calf was scented far and pleasantly by the bears. Every domestic animal had to be folded at night. The keeping of sheep was impracticable for many years. In 1696, the colony paid a bounty of ten shillings per head on wolves. In 1697, the authorities of Westerly voted "twenty shillings in money to an Englishman, and ten shillings to an Indian, for every grone wolfe that is celt or killed." So numerous were bears, foxes, wolves, and wild cats, that the people sometimes, for their own safety as well as that of their stock, would set apart days in which all the able-bodied men, armed with musket, pouch, and horn, and accompanied with their deep-mouthed dogs, would unite and "drive" the forests, hills, and swamps to diminish the insatiate *carnivora*. The baying of hounds, the sounding of horns, the reports of muskets, the rallying calls from hill to valley, and the shouts of pursuit, onset, and success, — all would present a scene and an excitement rivaling not simply the old hunts, but the old tournaments and tales of border life in the days of chivalry and romance. These hunting days not only relieved the settlers' homes of many of their enemies, but they also supplied important needs of clothing. And the deer of the country furnished delicious meat as well as serviceable apparel.

The hitherto imperfectly drawn boundary line between Kingstown and Westerly was satisfactorily adjusted in 1695.

To this trying and perilous period of French and Indian wars in the country belongs the romantic, traditional reports of the self-reliant and heroic Mrs. Sims (known to fame as "Nanny Sims"). Her husband was away in the armies of the Crown for the defense of the colonies; the goodwife was alone in her dwelling; the house was attacked by three savages; the door bars withstood them. At length two of the assailants scaled the house, and began to descend the great chimney, while the third endeavored to break his way through a window. It was difficult to parry such attacks at two points. But the cool, courageous Nanny was equal to the hour. She seized her straw bed and threw it into the broad fire-place upon the brands. The smoke and flames instantly sent the savages singed and suffocating from the chimney-top. She then grasped her ax and addressed herself to the barbarian who had just broken through the window. With a well-aimed blow she stunned him, and then calmly finished her work, by chopping off his head. The house in which this tragedy occurred stood near what is now styled "Irish Plain," about three fourths of a mile southeast of the Red Brook. The cellar of the house is still pointed out.

CHAPTER VIII.

FIRST SABBATARIAN CHURCH.

SMALLEST in the sisterhood of States, Rhode Island has a glory all her own, arising from the principles inherent in her Constitution and coeval with her origin. Hers has been the fame of liberty of conscience. She was the first State, in the history of the world, to inaugurate the Divine doctrine. By other States, this was first deemed her weakness and sin, but has now become her great renown. True, her favorite principle opposed the current philosophy and theology of the age, and gave license to erratic parties and church separations; but it was the liberty of the soul that was secured,—a liberty to be held above all price; a liberty bestowed by God himself, and destined to achieve man's political disinthrallment. And in the free field opened by Rhode Island, however error made its incursions, truth has proved, as ever it will, mightier than error; and already the good fruits of liberty have won the approval and admiration of the world. Even the different religious parties that have existed here, by compelling each other to a more thorough and critical study of Christian truth, proving that the unity of Christianity is less in forms than in spirit, have only served to raise that truth to greater distinctness and lustre. Every tree is finally judged by its fruits.

Sabbatarian sentiments were first brought from England to this country by Stephen Mumford, in 1665 (new style), and introduced to the First Baptist Church in Newport, from which seven persons seceded in December, 1671, and organized in that place the first Sabbatarian church in America. A few members of this church soon joined the first freemen of Westerly. These established meetings in their dwellings, but held their names enrolled in the Newport church. Westerly was by no means what some have asserted, "a Sabbatarian colony," for it was purchased before Sabbatarianism reached this country, and was first occupied by planters of the Massachusetts school of ideas, and the first Rhode Island proprietors were of the Roger Williams school.

As late as 1678, Mr. Hubbard reckoned the Sabbatarians in this

country as follows: "In Newport, 20; at Westerly, 7; and at New London, 10." The Sabbatarians were believers in full religious liberty. They were Baptists save in their Sabbatarianism. They were the first to organize a church in this town. The organization was formed when the town numbered but 580 inhabitants, in 1708, under Rev. John Maxson, Sen., as pastor, and is still existing as the First Hopkinton Seventh Day Baptist Church. Their first meeting-house is believed to have been built "about the year 1680," and was located on a lot given for that purpose by Peter Crandall. Near the bridge, between Shattuck's Weir and Potter Hill, is the consecrated spot, with grave-yards on the right and left. A few years since, the last edifice owned by the church was removed to the vicinity of Potter Hill and Ashaway. A few persons, aggrieved by the removal of the house, and moved by the sacred memories of the spot, and out of respect to the graves of their ancestors, erected another small edifice, which was unfortunately called the "Spunk Meeting-house"; but this has lately been taken down and re-erected at Shattuck's Weir, or Dorrville. A second, or "Upper Meeting-house," near Rockville, was built by this body, not far from 1771.

This church, from its being the first ecclesiastical organization on this border of the colony, and having the support of strong landed proprietors, became a large and influential body, at one time owning two meeting-houses, as already mentioned. For a whole generation no church was formed within ten miles of it, and it numbered members in adjoining towns. The essential historic portions of the records of this large church, — the mother of a family, — with sketches of its ministers, and notices of its prominent members, have been published in small quarterlies, running from 1852 to 1854 inclusive, entitled *Seventh Day Baptist Memorial*, now bound in a single volume of the same name. The history, therefore, being accessible to all, need not here be republished, and it might seem unjust to epitomize it. But the Memorial throws no light whatever upon the history of other denominations in this region, and contains only fragmentary allusions to the general history of the town.

We cannot pass, even thus briefly, the history of this church, without making some mention of the virtues that have characterized and adorned it. It was a large and strong centre of moral power. Direct and far it cast its sacred light. Its members held high and consistent ground against all forms of sin, and valiantly wielded the "sword of the spirit" for the overthrow of private and public wrongs. They were champions for liberty. Always they stood in the van of the antislavery movement. Nor less ready and active have they been in the later reform of temperance. In these respects no organization has a purer and more praiseworthy record. Their history, as found in their Memorial, may justly be valued. It is only to be regretted that it is not more full.

That this old church has been a power in this region may be inferred from its long roll of able pastors: —

John Maxson, Sen.	Joshua Clarke.	Lucius Crandall.
John Maxson, Jr.	John Burdick.	Charles M. Lewis.
Joseph Maxson.	Abraham Coon.	Alfred B. Burdick.
Thomas Hiscox.	Mathew Stillman.	Arthur E. Main.
	Daniel Coon.	

It has also had many worthy ordained assistant elders.

It may be fitting and serviceable to give an outline of the lives of some of these worthies, who so nobly toiled for the welfare of the town.

Rev. John Maxson, 1st.

Rev. John Maxson, 1st, was born in 1638, "being the first white child born on the island of Rhode Island." At his birth, his mother was a widow, his father having lately been killed by the Pequots. In 1661, we find him among the purchasers of Misquamicut, and his name is in the first roll of freemen in Westerly in 1669. On the organization of the Sabbatarian church in Westerly, in 1708, he "was ordained to the place and office of an elder." He "was then an elder indeed," being seventy years of age, "ripe in judgment and good works, tried and found worthy." In 1710, at his request, the church invited John Maxson, 2d, William Davis, Joseph Clarke, Sen., George Stillman, Joseph Clarke, Jr., and Joseph Crandall, to assist him in public ministrations. On the 21st of August, 1712, Joseph Clarke, Jr., "was ordained an elder and colleague of Elder Maxson," and John Maxson, Jr., was at the same time ordained a deacon. The church now numbered "about 130 members." Mr. Maxson's colleague, Joseph Clarke, Jr., died June 5, 1719, when John Maxson, Jr., was proposed as an elder. In the same year, Thomas Hiscox was chosen, first a deacon, and then an elder; thus the church had a pastor and two elders. The venerable pastor "sank peacefully to rest on the 17th of December, 1720, aged eighty-two years." He was laid in the Clarke burying-ground.

Rev. John Maxson, 2d.

Rev. John Maxson, 2d, son of the first pastor, was born in 1666, "and in 1687 married Judith Clarke." We have already, in the record of his father, mentioned his election as deacon, and also as elder. He succeeded his father in the pastorate. "In 1739 his brother, Joseph Maxson, was appointed to the office of an elder, to assist the senior elder." Soon after, Thomas Hiscox was appointed to the like office, "to assist in the administration of the ordinances." After an upright, faithful, honored life, "he died in July, 1747, in the eighty-first year of his age."

Rev. Joseph Maxson.

Rev. Joseph Maxson, son of the first and brother of the second pastor, was born in 1672. In the notice of his brother, we have mentioned Joseph's ordination as deacon, and also as an elder. In 1732, Mr. Maxson was ordained "an evangelist or traveling minister." At the same time, Thomas Hiscox received ordination for the same purpose. In 1739, Mr. Maxson was "appointed for ordination as an elder to assist" his brother in the pastorate. On the death of his brother, he succeeded to the pastoral office, though he was seventy-five years of age. His assistant elder was Thomas Hiscox. His pastorate was short, and somewhat disturbed by the New Light development. "He died in September, 1750, in the seventy-eighth year of his age."

Rev. Thomas Hiscox.

Rev. Thomas Hiscox, son of Rev. William Hiscox, of Newport, was born in 1686. He was married at the age of seventeen, to Bethia Clarke, daughter of Joseph Clarke, and united with the Newport church at the age of twenty. He removed to Westerly, where he became a freeman in 1709, and town clerk in 1716. He was afterwards justice of the peace and town treasurer, acting in the latter office for sixty years, till 1772. He was chosen deacon in 1716; he also served the church as clerk. Though appointed an elder in 1719, he was confirmed as such in 1727. He "enjoyed good opportunities for study, and availed himself of them to a remarkable extent for those times." For a time he supplied in part the pulpit of the Sabbatarian church in Newport. We have, in a former paragraph, noticed his association with Joseph Maxson, as an evangelist. On the death of Rev. John Maxson, 2d, in 1750, Mr. Hiscox was called to the pastoral office of the Westerly church. At the same time, Thomas Clarke was chosen an assistant elder, and Joshua Maxson deacon, "with authority to administer the ordinance of baptism. . . . Mr. Hiscox's colleague, Thomas Clarke, died Nov. 26, 1767, aged eighty-two years, having served as an assistant seventeen years. He was succeeded by Joshua Clarke, who was ordained in May, 1768. The church at this time had 548 members." After a wise, laborious, and honored life, "he died on the 20th of May, 1773, in the eighty-seventh year of his age."

Rev. Joshua Clarke.

Rev. Joshua Clarke, second son of Thomas Clarke, was born in 1717. He was chosen deacon Aug. 24, 1756, and ordained an elder in May, 1768. He succeeded Rev. Thomas Hiscox in the pastorate in 1773. As showing the cost of books in his day, it is recorded that the Bible he used in the pulpit cost "about forty dol-

lars." At the commencement of his ministry, the church enrolled "two hundred and seventy-eight." He "was for a number of years a member of the Legislature of the State," and one of the first trustees of Brown University. A man of decided ability and great devotion, he was held in high esteem. Three hundred and ninety-five were added to the church under his ministry. He "died March 8, 1793, in the seventy-sixth year of his age."

Rev. John Burdick.

Rev. John Burdick, son of Samuel H. Burdick, was born in 1732. "On the 21st of April, 1772, he was chosen a deacon, and ordained as such in September following. . . . In June, 1774, he was ordained to the office of an elder," as an associate of Rev. Joshua Clarke, upon whose death he was chosen to the pastorate, and received ordination as leading elder, Sept. 3, 1793. On the same day, Dea. Henry Clarke and Dea. Asa Coon were ordained as evangelists. Mr. Burdick is described as "a pious, fervent, faithful, eloquent, and argumentative preacher," and was therefore "universally respected." He received to the church "over two hundred members in one year." He was incessant in his labors, and assisted in the organization of several churches. He "departed this life March 27, 1802, in the seventy-first year of his age, and thirty-third of his ministry."

A valued correspondent (M. L. Potter) adds the following: "Rev. John Burdick was rather tall, with fine form, light complexion, blue eyes, and fair hair, worn rather long. Though solemn and earnest, there was a pleasantness, tenderness, and pathos in his speech, and a courtesy and amenity of manners, that rendered him peculiarly attractive to all who came under his influence. He was not only loved and venerated by his own people, and by them likened to 'the beloved disciple,' but when called to preach in distant neighborhoods, was gladly received, and crowds flocked to hear him."

For the following sketches of Revs. Abram Coon, Matthew Stillman, and Daniel Coon, as no memoirs of them have appeared in print, I am indebted to the same kind and accomplished hand (Maria L. Potter).

Rev. Abram Coon.

As Rev. Abram Coon died Sept. 28, 1813, in his fiftieth year, he must, we infer, have been born in 1763. The family name, prior to about 1800, was spelled McCoon.

Abram Coon made a profession of his Christian faith in 1786; united with the Seventh Day Baptist Church in Hopkinton in 1791; was called to the office of an evangelist, Aug. 17, 1798; complied

with the call on the 24th, and was ordained on the 26th of the same month.

He was brother to Rev. Asa Coon, and nephew, I think, to Rev. William Coon, both of whom were ordained in Hopkinton, and were settled over churches in Rensselaer County, N. Y.

Mr. Coon was tall and spare in person; had blue eyes and brown hair; always wore a low-crowned hat, and a coat with a straight collar. So venerable was he in appearance, that he was usually called "old Elder Coon." He is remembered as an eloquent speaker; a man of sound doctrinal views; sober, vigilant, wise in council, kind and faithful in all the relations of life; strong in "the faith once delivered to the saints," and skillful in winning souls to Christ. He died in Hopkinton village, in the house now owned and occupied by S. Champlin, Esq., where he had lived many years.

Rev. Matthew Stillman.

Rev. Matthew Stillman, son of Dea. Elisha and Mary (Davis) Stillman, was born in Westerly, Dec. 11, 1770. When an infant, his parents removed to Hopkinton, on a small farm now owned by B. F. Kenyon, Esq., not many rods from the site of the old toll-gate, two and a half miles from Hopkinton village. Here he spent most of his days, and here he died. At an early age he united with the Seventh Day Baptist Church in Hopkinton; was married to Elizabeth, daughter of Dea. David Nichols, March 13, 1794; was ordained to the office of an elder June 3, 1804; died of apoplexy, while sitting at the table, March 9, 1838, in the sixty-eighth year of his age, and the thirty-fourth of his ministry. He had preached a funeral sermon on the day previous to his death, and was expecting to preach another on the day following his death. In the services of the preceding Sabbath he read the hymn commencing thus:—

> "And let this feeble body fail,
> And let it faint or die," etc.

Mr. Stillman was of medium height, rather thick frame, of dignified mien, social and cheerful in temperament, and courteous in manners. His pastoral visits, in which he was accompanied by his excellent wife, were seasons highly appreciated and richly enjoyed. His life beautifully enforced the precepts and spirit of the glorious Gospel he delighted to preach to others.

Rev. Daniel Coon.

Rev. Daniel Coon, son of Rev. Abram and Prudence (Edwards) Coon, was born in Hopkinton, Jan. 9, 1792; united with the Seventh Day Baptist Church June 28, 1806; married Fannie, daughter of Peleg Babcock, Esq., Dec. 25, 1817; was licensed to preach March 22, 1818; was ordained April 4, 1819; and died May 21, 1858.

He resided one year in Chester, Mass., prior to his ordination; after which he became the pastor of the Third Seventh Day Baptist Church in Brookfield, N. Y., and was occasionally employed in missionary labor, until his removal to Hopkinton in 1836. He had a strong, muscular frame, of medium height, florid complexion, blue eyes, light hair, and stentorian voice. He spoke with ease, fluency, and often with vehemence. In prayer he was fervent and impassioned. As a preacher, he was strong, argumentative, sanguine, and decided; always stating his points in a positive form. Yet he had a rich imagination, and a happy faculty of illustrating his thoughts. In his addresses to the conscience, he was plain, thorough, and effective. In the earlier part of his ministry, extensive and happy revivals attended his preaching. And always his genial and sympathetic nature rendered his ministrations to the afflicted widely sought and highly prized. He was in every respect one of the worthiest men of his denomination.

The successors of Mr. Coon, all living save Mr. Crandall, may well wait the pen of the coming annalist who will pay them their honor.

It will be noticed as something of a peculiarity in this old church, that not alone the regular pastors and their assistant elders, though there were often two or three of these assistants, but sometimes the deacons as well, administered baptism, the laying on of hands, and the Lord's Supper. Not unfrequently, the deacons also preached, at least occasionally, or, as it was expressed, "improved their gifts." Indeed, for a long time it was a habit of the church to call only such to the diaconate as gave promise of developing ministerial powers. As all the members had liberty, and were expected to share in the devotional exercises of their common meetings, all promising gifts were made manifest.

From precedence of date as an organization, and from commendable zeal and untiring efforts to propagate their peculiar tenets, the first Sabbatarian church in this town became a strong force in molding the opinions and life of the people. In its palmy days, "it enrolled nearly one thousand members." We are told that as late as the beginning of the present century, the adherents of this faith were "more numerous than all the other persuasions throughout the town put together."

CHAPTER IX.

EARLY PRESBYTERIAN CHURCH.

We have previously seen that Massachusetts and Connecticut sentiments gained a foothold in this vicinity soon after it was purchased by Rhode Islanders. This type of Puritanism long remained in the town. By a letter written in 1721 (old style), found in the Massachusetts Historical Society's Letters and Papers, it appears that the Rev. Nathan Prince at this time was a missionary to his Westerly brethren and their friends. Of the Sabbatarians he makes very honorable mention, being happily disappointed with the charitable and fraternal spirit in which they received him. His Puritan brethren were too few and widely scattered to be then organized into a church. They usually worshiped with the then so-called Presbyterians in Stonington, now called Congregationalists.

In May, 1733, under the direction of the New England Society for the Propagation of the Gospel, the Rev. Joseph Park, born March 12, 1705, and graduated at Cambridge College, Mass., was sent "as a missionary to the Indians and such English as would attend in Westerly." To use his own words, he was "a moral, religious person, but awfully in the dark as to the way of salvation." Church members and even ministers of a like character with Mr. Park were only too frequent in New England before the Great Awakening.

Of the origin of the meeting-house occupied by Mr. Park, in Westerly, we can find no satisfactory history. Probably it was erected prior to his coming, and for the special benefit of the Indians, to whom Mr. Park was sent as a missionary; or it might have been erected after his coming in 1733. The house stood "on a lot of land given by George Ninigret, chief Sachem of the Indians." The original lot consisted of "twenty acres," laid out, at the special request of King Ninigret, by civil order in 1735, though it had previously been donated, and the house had been built several years. The commissioners appointed to lay out the lot were Col. Joseph Stanton and Capt. Oliver Babcock. The meeting-house stood near the present post-road, in the eastern part of the present limits of the

town, on what has been known as the James Ross estate; the spot, in 1869, with only a cluster of graves to distinguish it, lying between the estates of William S. Gavitt and Christopher Rathbun. The house remained till near the opening of the present century.

A number of Mr. Park's congregation came from Charlestown, and some from Narragansett. What is now embraced in the townships of Charlestown and Richmond was set off from Westerly in 1738, under the name of Charlestown, in honor of the English king. Richmond was set off from Charlestown in 1747. And we may here add that Hopkinton (so called in honor of Governor Hopkins) was set off from Westerly in 1757.

We now approach a remarkable historic event, — what has properly been denominated the Great Awakening. It was the era of spiritual and ecclesiastical emancipation in our country; one of the great spring-tides of thought in the progress of human affairs. From causes found in human nature, not complimentary to its native tendencies, the progress of society has been incited by divine interpositions, and even then has been more saltatory than gradual. While the advancement, upon the whole, has been as a rising tide, it has been marked by rising and falling waves.

The progress of Mr. Park's missionary enterprise was extremely slow till the coming of the Great Revival, which broke upon the land like a mighty wave in 1740, though the earnest of the Awakening had appeared some years previously, under the preaching of Jonathan Edwards, in Northampton. The country generally was groaning and travailing for spiritual relief. True believers had been long wrestling in prayer. The hour of deliverance now came. George Whitefield landed at Newport Sept. 14, 1740, and preached there three days. Immediately his influence spread like a flame widely over the country.

The Great Awakening was strongly felt in this region. The Rev. Gilbert Tennent, on his way to and from Boston, visited Westerly and preached with signal effect. Afterwards the eccentric evangelist, Rev. James Davenport, while laboring in Stonington, where there was "shaking among many dry bones," and "the dread majesty of God seemed to fill heaven and earth," came and preached in the vicinity of Mr. Park's meeting, and the most powerful effect was realized, both among whites and Indians. A change passed in Mr. Park's mind; he says he was "strengthened and lifted up"; his views and feelings became more evangelical. Of the change wrought in the town, he afterwards thus wrote: "Before this day of God's power, there was not, as far as ever I learned, one house of prayer in the place, in two large towns, containing some hundreds of families, nor any that professed the faith of God's own operation, or the doctrine of grace. Now, when the Lord set up his sanctuary in the midst of us, those heads of families, who had been the happy subjects of His

grace, immediately set up the worship of God in their houses." It is difficult to reconcile this statement with the existence of the Sabbatarian church in the town, though the paper was indorsed by Stephen Babcock and other prominent townsmen.

From their own records, we learn that the Sabbatarians were opposed to the Great Awakening, or "New Light Stir," as it was generally termed by reproach. It created much and serious disturbance among their ranks. A few, however, received it with favor. Nathan Tanner, one of their prominent members, was called to account by them in 1748 for worshiping with the New Lights; others, for the same cause, were reproved in 1749. In 1754, Joseph Davis, another important member, and a number associated with him, having become dissatisfied with "the practice of admitting members by written confession of faith only," and holding that "the New Lights are a church of Christ," set up a separate meeting, for which they were dealt with by the Church; and as they kept Sabbath on the first day of the week, they were finally excluded from the church, Nov. 7, 1754. These Separatists became a church, with Mr. Davis as their teacher, and flourished till near the close of the century, when Mr. Davis died, and many of the members emigrated to the West. After the example of Mr. Davis and his associates, near the same date (1754), a large number not following Mr. Davis, "formed themselves into an independent New Light society, still observing the Sabbath (seventh day)." Of the final history of this society we have obtained no satisfactory records; it seems that some returned to the old church, while others went over to the Davis church. This fact that the Sabbatarians deemed the New Lights "to be erroneous in principle and disorderly in practice," may explain somewhat Mr. Park's statement.

Of the subjects of the Great Revival, Mr. Park adds: "They became earnestly engaged to come into covenant with the Lord and one another, in the fellowship of the gospel. Accordingly upon the 29th of April, 1742, a number of them set apart a day of fasting and prayer, to implore the direction and blessing of God in settling gospel worship and ordinances among them; and upon the 5th of May they were formed into a church state by the assistance of a council of ministers and delegates from Stonington; and upon Aug. 13, 1742, through much opposition, became an organized body; when, by the Providence of God, I was ordained to the pastoral office over them." In the covenant of the church the body is denominated "the Presbyterian or rather Congregational Church of Christ in Westerly." It seems they were not counted a fully organized church till they had a regularly ordained pastor. The opposition spoken of arose from their independent proclivity. The ministers assisting in the ordination were Rev. Nathaniel Eells, of Stonington, and Rev. Joseph Fish, of North Stonington, who in a limited measure favored

the revival, but were displeased with itinerant ministers, and particularly with Mr. Davenport.

The constituent private members of the church were, "*Justice* Stephen Babcock, and his wife Anna Babcock; Joseph Pendleton; William Pendleton, and his wife Lydia Pendleton; Thomas Noyes; Joshua Vose, and his wife Prudence Vose; Ezekiel Gavitt, Jun.; Elias Thompson; Christopher Seegar, and his wife Ruth Seegar; Anna Babcock; Stanton York, and wife Anna York." But others, both whites and Indians, were soon added. In less than two years, "more than sixty Indians" became members. In an old historical "Memorandum" we find the following entries:—

"In years 1740 & 1741, In ye time of the Power of Christian Religion in the Land, when the Great Doctrines of Truth & Grace were clearly and Powerfully Preached among us & among them (the English Society), by other Ministers as well as Mr. Park himself. The most of his Eng. Society were offended. But ye word had effect on some who were desirous to form themselves into a Chh. Estate, & by ye Counsel & Assistance of Neighboring Churches they did in ye Summer of ye year 1742, etc. . . . After the Settling a Chh. there, numbers were added to it both English & Indians: I think about four score persons, communicants. But after some time the Indians Separated themselves & followed one Sam. Niles, an Indian exhorter, upon which the Commissioners at Boston took away the Salary they had allowed to Mr. Park as their Missionary to ye Indians, etc. . . . The Charges of ye Gospel grew heavy by that means. Some Persons disorderly walk calling for discipline, were dealt with as such. And in Particular, Stephen Babcock, a Deacon, & one of ye first members of ye Chh. when it was founded; who sometime after was Rebaptized & became a Head & Leader of a great Separation from this Chh. & some Chhs. in Stonington."

The records of the body to 1746 have perished; a few entries only are found between 1746 and 1751; a very fair record survives, reaching from 1751 to 1770, though the last leaves are torn and fragmentary. The first known clerk of the church was Christopher Seegar, who seems to have served through nearly its whole history. Occasional entries are made by Rev. Mr. Park, and by his sons Benjamin and John. The deacons appearing on the records were Ezekiel Gavitt and Col. William Pendleton.

The New Light views that broke out in the church, and the Indian element together, sorely jostled the Presbyterian platform. The disagreements became so great that separate meetings were started in private houses, and finally, in 1750, two new churches, the "Hill Church" and the Indian Church, were formed. So great was the convulsion in the parent body in 1745, that it passed through a process of reconstruction, new articles being drawn up and subscribed. But no compromises could suppress the New Light movement.

The parent body, after the formation of the "Hill Church," under the leadership of *Justice* Stephen Babcock, and the organization of

the Indian Church, was in an extremely weak condition. Rev. Mr. Park was so disheartened that he accepted, in 1751, an invitation from the people of Mattatuck, in Southold, Long Island, to become their minister. Thither he shortly removed, leaving his family for a time in Westerly, and labored with varying success till 1756. Before his departure, however, the decided Presbyterian members of the church asked to be discharged from the old organization, that they might begin to build anew. We infer that the majority of the body, even after the New Light or Separate churches had been formed, were of Separate proclivities, for the request mentioned above was granted, and the body remaining and worshiping in the meeting-house were styled, by the withdrawing company, "disorderly Separates," because they had departed from the Presbyterian usages. They, however, in a few years deserted the meeting-house and united with the Separate churches. The decided Presbyterians that asked for a dismission to organize anew, did so at the suggestion of Mr. Park, and were accustomed to meet at his house, with him while he remained, and with his family after his departure to Long Island. The persons who thus withdrew were "Dea. Ezekiel Gavitt, Stanton York, Christopher Seegar, Abigail Park (wife of Rev. Mr. Park), Amie Gavitt, Jemima York, Ruth Seegar, Lois Ross, Anna Yorke, Hopestill York, Hannah Stanton Yorke." The withdrawal dates "May ye 29th, 1751." The main part of the records of the body, up to this date, probably went with the Separates, and have been lost.

The meeting-house seems to have been held in part by the church, and in part by "the Honorable and Reverend Commissioners for the Indian Affairs, in Boston." By the latter it seems to have been kept from falling into the hands of the Separatists, or New Lights; for the withdrawing Presbyterians, after their reorganization, again occupied it.

In their reorganization they became more Congregational than they hitherto had been. In vain they petitioned Mr. Park, Sept. 17, 1751, to resign his engagement on Long Island, and again become their settled minister. Yet they maintained regular worship, occasionally enjoying the services of Rev. N. Eells and Rev. J. Fish, of Stonington, and Rev. Ephraim Clark, of Boston. They made an effort to establish a fund for the maintenance of the ministry: Ezekiel Gavitt subscribed £100; Stanton York, £50; Christopher Seegar, £50; but the endeavor failed. As often as Mr. Park visited the town, he preached to them and encouraged them. As giving some idea of the customs and experiences of the times, we copy a few entries from the old records. To this church belongs the honor of instituting the first Sabbath school in the town, and so far as we know, the first in this State. The record reads as follows: —

"*May ye 10th*, 1752. — This Society having for sometime practiced hearing our children read a portion of ye Holy Scriptures, and repeat ye Assem-

blies Catechism publickly in our meeting on Lord's Day; Judging it to be a happy means of Edification, and likewise of collecting money for pious uses, and having chosen Deacon Ezekiel Gavitt to be our Treasurer, have this day passed a Vote to have these things statedly practiced in this Society."

"*Lord's Day, Desember ye 2th*, 1753. — We Judge it worthy the Lord and becoming his People to place in our Publick Records ye Signal appearance in his Power and Grace in Answer to our Prayers, in Blessing a field of Corn of Deacon Ezekiel Gavit's, which was planted with a foreign sort of Corn not natural to our Soil, which beyond all expectation and Hope yielded a good Crop of Corn," etc.

"*April ye 26th*, 1754. — The Rev. Mr. Park's house evidently ketched fire about noon and was burned to ashes; but, by ye mercy of God, Joseph Wilcocks Saw it and Ran and by his Exceeding hard Labouring Saved most of ye Stuff; and now we are left destitute of a place to meet in to worship God in; as well as Mr. Park's sons are of a House to dwell in," etc.*

"*Lord's Day, Feb'ry ye 9th*, 1755. — Voted to meet once every month, beginning next Wednesday, at our Brother Stanton York's House at 12 of ye Clock."

We find regular records of Fast Days observed each spring, and Thanksgivings attended every autumn, whether they were able to have preaching or not.

"*Wednesday, August ye 27th*, 1755. — The Rev. Mr. Fish, according to appointment, came and preached a Lecture to us from Hebr's 1st, last verse; he was wonderfully affected with the affairs of Warr, and prayed fervently for our armies, and showed how that ye angels are ministering spirits," etc.

"*Lord's Day, October ye 12th*, 1755. — Appointed two of our Brethren, Deacon Gavit and Christopher Seegar, a Committee to send to ye Rev'd Association who are to convene at the Rev. Mr. Joseph Fish's next Wednesday, to Intreat their good offices in our behalf with the Honorable Commissioners to consider us in our Destitute State. We also do sett apart Thursday ye 23d of this Instant as a day of Publick Thanksgiving to Almighty God, to Praise his Name for ye Glorious Victory lately gained over the French and Indians at Lake George, and we send by our Brethren ye Committee to lay it before ye Association, and pray some one of our Rev'd Fathers to come if they can conveniently by that Day and Preach to us."

"The Copy of part of a Letter from the Hon'ble Mr. Andrew Oliver to the Rev'd Mr. Joseph Park in answer to a petition from this Society to ye Hon'ble the Commissioners for their approbation to assemble for the Worship of God in the Meeting House in Westerly:

"BOSTON December 2d 1755.

"*Rev. Mr. Park:* Some of your late hearers at Charlestown having desired leave of ye Commissioners to assemble in ye Meeting House for Publick Worship there, the Commissioners, so far as they are concerned, thought fit to allow ye Same until further Order.

"ANDREW OLIVER."

"*March ye 7th*, 1756. — The Rev. Mr. Park having obtained a Dismission from his Charge at Southold upon Long Island, moved over to his own place in Charlestown and Preached to us an Excellent Sermon."

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* The dwelling-house built by Mr. Park in 1754, is now owned in part by Mr. Job Taylor, and last year (1866) was occupied by Julia A. Taylor.

"*April the 11th*, 1756. — Apointed Wednesday ye 14th of this Instant as a day of Fasting and prayer, to Humble ourselves before God, to Implore his Gracious presence with, and blessing to, our young Brethren, Joseph Park, Jun., Leughtenant; Benjamin Park and Thomas Park, Sergeants; and William Gavit, Corporal; all who offered their Desires in writing to this Society (of whom they are all members); and we pray that God of his Infinite Mercy will hear and answer; . . . as also that God would bless our army in general, who are going forth against our Enemies," etc.

The young men here mentioned were in the expedition that went forth for the reduction of Crown Point. It will be noticed that three of them were sons of Rev. Mr. Park, who was always a man of public spirit. It is told of him that in his removal to Long Island he refused to move into a dwelling-house that had previously been occupied by a certain clergyman of the Church of England, until it had been fumigated and washed. Whether his disgust sprung from his patriotism or his Presbyterianism, is not stated.

After his return to Westerly, the church endeavored to secure assistance through the co-operation of "the Eastern Association in New London County," Conn. They seem to have received, however, only kind words and sympathies, with occasional services from the ministers of the Standing Churches, particularly Nathaniel Eells, Joseph Fish, and Jacob Jonson.

The members of this church, besides formally subscribing the church covenant, had a practice of drawing up and subscribing family covenants, copies of which are found on the church records. These family or household covenants were signed by the father, mother, children, and domestics of every rank. One of these, as I notice, has nine signatures.

Not being aware that this was a common practice in the country at that time, though there is a beauty and fitness in the usage, and knowing that it differs from present customs, I shall venture to give a sample of these household covenants. While no two of them are precisely alike in words and particulars, they nevertheless agree in substance.

"DECEMBER YE 6TH, 1750.

"We, whose names are under written, do this day covenant with God and one another, depending upon God alone to work it in us both to will and to do his own good pleasure, to put away all filthiness both of flesh and spirit, and perfect holiness in the fear of God.

"We promise particularly to avoid all evil communications which corrupt good manners, especially all filthy, unclean conversation which is an awful sign of a filthy and rotten heart. We promise likewise to testify against it in others wherever we shall hear it, and resolve by ye grace of God to have no fellowship with the unfruitful works of darkness, but rather reprove them, and that neither the fear of man, or our own guilt, or any other impediment shall hinder the faithful discharge of our duty.

"And further we promise to attend all the duties of religion; particularly we will reverently attend ye worship of God both in publick and private, especially we will sanctifie God's Sabbath and reverence his sanctuary;

we will read a portion of the holy scriptures daily, and sing the praises of God, and pray to him, and teach and learn the Assemblies Catechism, and in all things behave as the disciples of Jesus Christ, begging his presence and help, depending upon him alone for strength to perform these promises. Amen."

(Signatures of the members of the household.)

Well may the record of such a Christian custom be cherished in our religious annals.

The following extract will throw decisive light upon certain views and practices, then common in such churches and throughout New England.

"THE DESIRE OF JOHN PARK, OFFERED TO THIS SOCIETY, 1756.

"I acknowledge it is a great Blessing of God granted to me in giving me my Birth and Education in a land of Gospel Light, & bringing me into Covenant with himself by believing Parents, who Devoted me to God in Baptism, and brought me up in ye nurture & admonition of the Lord; and am convinced it is my Just Duty & privilege to keep hold of this Covenant and make Personal Choice of God to be my God, and joyn myself to his Church, and walk in communion with it, keeping all the Commandments & Ordinances of the Lord blameless.

"I have had a Desire to come to ye Sacrament of ye Lord's Supper for several years; but fear that I was too young & was ashamed to speak my mind least I should be laughed at by those that were irreligious; but fearing I should grieve ye Spirit of God and be left to greater hardness of heart if I neglected what I really thought was my Duty and privilege, & that if I was ashamed to confess Christ before men he would not own me in ye Day of Judgment, I have ventured to offer myself to full Communion with ye Saints, desiring to come under ye Special Watch of this Society, begging their Prayers that I may be enabled to behave myself as becomes a Disciple of Christ, and that God would give me grace to Glorifie God & Enjoy him forever. I likewise Pray for their careful and Faithful Watch over me, and their Christian Counsels & Admonition for my good.

JOHN PARK.

"LORD'S DAY, November ye 28th, 1756.

"The above Declaration to ye Chh. was publickly read and the above named John Park was admitted to full Communion."

"*June ye 5th* 1763, *Ld's Day.*—Mary, the wife of Deacon Ezekiel Gavit, renewed her baptismal Covenant, and was admitted to full Communion in this Church."

"*November ye 20th* (1763).—Baptized a child (of Benjamin and Hannah Stanton Park) named Joseph."

"1764, *February ye 19th.*—Baptized a child (of Sarah wife of Samuel Stanton) named Eunice."

"*April ye 8th* 1764.—Baptized a son (of William and Anna Gavit) named John."

"*Sept.* 2, 1764.—Baptized a child (of Dn. Ezekiel and Mary Gavit) named Amie."

"*Sept.* 23, 1764.—Baptized a child (of John and Lois Latham) named Abigail."

The church at length concluded to give to Mr. Park a second settlement among them. On the 23d of May, 1759, the church, by vote, selected the 22d of August following for the installation of the returned pastor, and appointed Deacon Pendleton, Deacon Gavit, and Christopher Seegar, a committee to invite assistance from neighboring churches. Accordingly we read in the records as follows: —

"*August the* 22*d*, 1759. — Agreeable to the preceding transactions of this church, upon the 22d day of August, 1759, the Reverend Elders and Messengers of the three Churches of Stonington, and a Messenger from the Church in South Kingstown (the Reverend Elder being providentially prevented) came and installed the Rev'd Joseph Park over this church.

CHRISTOPHER SEEGAR, *Clerk.*"

"Doct. John Bartlet and Lucretia his wife" were received as members of this church "June ye 9th, 1765." The doctor brought a letter from Lebanon, Conn.; his wife brought one from Stonington.

But the body was weak in numbers and in means. It appears to have proceeded with regularity but with waning energy till 1770, when but few entries are found in the records, and these made by various hands.

In 1759 an unhappy difficulty arose between the Rev. Mr. Park and the authorities of Westerly. In his kindness, Mr. Park had entertained a poor woman who had been driven from a house infected with small-pox. For this he was arraigned. He justified his kindness, and blamed the town for its severity. A protracted lawsuit followed, in which the many were stronger than the one. Relative to this matter, Mr. Park preached a sermon in his meeting-house "upon the 24th day of February, 1760," which he published, in 1761, preceded by a "Narrative" of the difficulty, and followed by a letter from a "Reverend Gentleman in Connecticut."

Of the church of which we have been speaking, Mr. Park was the only pastor. The good, laborious, tried, faithful man died in much honor, at his home in Westerly, March 1, 1777, in the seventy-second year of his age, and forty-fifth year of his ministry. His son, Benjamin Park, "fought and fell with Gen. Warren on Bunker Hill."

In this connection it may be mentioned that the renowned George Whitefield, on his way through New England, visited Westerly and stopped at the house of Ezekiel Gavitt. As his wife accompanied him, they brought with them some tea, a silver tankard, and cups. Mrs. Gavitt had never used the foreign luxury, and had no tea-kettle. She, however, cleansed a common kettle, and so heated the water for the rare beverage. Mr. Whitefield halted at Pawcatuck Bridge, where there were then but two residences. He also visited the north portion of the town, now Hopkinton. Crossing the State line, he preached in the house now owned by Mr. Peleg Clarke, Sen., near

Clarke's Mills. Here, in the waters of the Ashaway, he baptized Content Sanford, formerly of Newport, who married Mr. Thomas Langworthy. This was reported to have been the first instance of baptism in that river. From all portions of this region the people flocked to hear the celebrated preacher. He was verily "the voice of one crying in the wilderness." Nor should it be a matter of wonder that Mr. Whitefield, though an Episcopalian, followed John the Baptist in administering the initiatory Christian ordinance, since some of the Episcopalians of that day, in Rhode Island and in Virginia, often practised the primitive rite of baptism, as their fathers had done in the mother-country. Dr. McSparran, who ministered as a missionary in the "Narragansett country" from 1751 to 1757, as his own record testifies, "baptized by immersion" Daniel Updike, the attorney-general of the colony, and also other persons. Even the Rev. Mr. Fayerweather, the Episcopal missionary at Narragansett, who succeeded Dr. McSparran, in writing to the Society in England, in 1763, stated that "in this part of America he found immersion preferred, among persons in adult years, to sprinkling, and, whenever required, administered it in that way, as the church directs."

The people of Rhode Island were early taught to depend upon the Scriptures and not upon creeds. They may have been even too suspicious of written articles of faith. A people breaking away from old oppressions and unjust assumptions, are liable to verge to an opposite extreme.

In reference to the records of the Presbyterian church, so long unknown in Westerly, I may state, that through information from Hon. Benjamin Parke, LL. D., of Pennsylvania, I found the papers in the hands of Capt. James G. Parke, in Searsport, Me. Thanks to these worthy descendants of Rev. Joseph Parke.

CHAPTER X.

EARLY EPISCOPAL CHURCH.

Almost every Christian denomination existing in the early part of the eighteenth century had at least a few representatives in this region. Of the adherents to the Anglican Church, it is to be much regretted that we have so meagre an account. We present all that we have been able to obtain.

Rev. James McSparran, D. D., an Episcopal missionary in Narragansett, in his volume, *America Dissected*, etc., published in 1752, says: "By my excursions and out labors, a church is built twenty-five miles to the westward of me, but not now under my care." In Updike's *History of the Narragansett Church* is a copy of the deed of the land on which this house stood, given by "George Ninigret, Chief Sachem and Prince" of the Indians, for the benefit of "the Church of England in Charlestown and Westerly," dated "14th day of January, in the year 1745–6" (1746, new style). The church had been built and "was situated on the north lot of the late Champlin farm, fronting on the public road, now owned (1845) by Robert Hazard, son of Joseph." The deed of Ninigret, "in consideration of the sum of five shillings," "paid by John Hill, Esq., Col. Christopher Champlin, both of said Charlestown, and Ebenezer Punderson of Groton, Conn.," conveyed a lot "containing forty acres, and whereon the Church of England now stands, in the occupation of the aforesaid Christopher Champlin." This Episcopal interest, therefore, embracing forty acres and a house, stood in Charlestown, and dates from 1746. The Presbyterian church was located five miles west of this, and within the present limits of Westerly. The history of the Episcopal Church cannot be further traced; it seems to have shortly expired. "King Tom" came to the Indian throne in 1746, and favored the Presbyterians and Baptists.

The following is the original subscription paper for the church edifice: —

"Wee, the subscribers, being earnestly desirous of promoting the Glory of God and the best Good of men, and in particular, that A church of Eng-

land may be Built in ye Towne of Westerly for the more orderly and Decent performance of yᵉ worship of God according to ye Liturgy of said Church, do for the advancement of that good worke promise and oblige our selves, every one for him selfe the sum or sums to our several names annexed, to give and pay into the Hands of Jno. Hill, Capt. Christopher Champlin, or theire order or orders, they being chosen of the Committee for building said Church, by an Instrument of equal Date with these Presents, viz.: July the 13th, 1727.

Jonathan Turner	£5. 0. 0	Lobart Casse	£1. 0. 0
Richard Mumford	2. 0. 0	Edward Larkin	5. 0. 0
John Denison	0.10. 0	James Kinyon	0.10. 0
Thos. Mumford, Jr.	2. 0. 0	John Kinyon	1. 0. 0
Eph. Gardner	1. 0. 0	P. Buors 3. 0. 0. and all the glass.	
Thos. Philips	1. 0. 0	Thomas Gould, 4 days work,	
Jn. Gardner	1.10. 0	self and 6 oxen.	
Mordily Dunbar	2. 0. 0	Thomas Wells	1. 0. 0
Jeremiah Fish	5. 0. 0	Samuel Clark 3. 0. 0. 4 days	
Joseph Mumford	3. 0. 0	carting.	
George Mumford	2. 0. 0	Thomas Brood 0. 15. 0. 1 days	
Jeffrey Champlin	0.10. 0	carting.	
William Gardner	5. 0. 0	Thomas Huxsom	1. 0. 0
Josiah Arnold	1. 0. 0	Thomas Leachmore	5. 0. 0
John Chase	2. 0. 0	John Hill	10.0. 0
Edward Wive	1.10. 0	William Gibbs	5. 0. 0
Capt. James Wilkes	1.10. 0	Sr. Johnson	1. 5. 0
William Wanton	5. 0. 0	John Case	1. 0. 0
Joseph Stanton	10.0. 0	James Delpeach	1.10. 0
James Mack Sparran	5. 0. 0	Charles Higinbottom	2. 0. 0
Christopher Champlin	10.0. 0	Richard Drake	1.10. 0
James Yorke	1.10. 0	Caleb Church	10.0. 0
Enoch Kinyon	2. 0. 0	Adam Gallop	1. 0. 0
John Ross	1. 0. 0	Samuel Pike	2. 0. 0
Ebenezer Niles	1.10. 0	Thomas Jones	1. 0. 0

In the records of St. Paul's Church (located on Tower Hill) we find the following entries: —

"*April 22d*, 1730. — In Westerly Narragansett, Christopher Champlin and Hannah Hill, daughter of Captain John Hill, were joined together in holy matrimony by the Rev. Mr. McSparran, at the house of the said Captain John Hill."

"*Nov. 20th*, 1731. — Christopher Champlin, a child, and son of Christopher and Hannah Champlin, was baptised at said Champlin's house, by the Rev. Mr. McSparran."

The last-named Christopher Champlin early in life moved to Newport, where he died April 25, 1805, — "President of the Bank of Rhode Island, and the first Grand Master of the Masonic Fraternity in the State of Rhode Island."

I think no regular church was organized here. The meetings seem to have been under the care of the church on Tower Hill, and were such as would belong to an out-station.

In this connection it will not be out of place to add a few words in respect to the Rev. James McSparran, D. D., "for many years the missionary of the Propagation Society in Narragansett, the sphere of whose labors extended over all the southwestern part of Rhode Island, and across the borders of Connecticut." He graduated at the University of Glasgow in 1709; was ordained a priest by the Bishop of London, Sept. 25, 1720; and came to this country in the spring of 1721. His parish at first embraced "Bristol, Freetown, Swansey, and Little Compton." He resided in South Kingstown, the centre of his field, and presided especially over the church known as the Tower Hill Church. In 1725 he "had an important agency in the establishment of an Episcopal church in New London, Conn.," and is "supposed to have been the first person who officiated there, according to the forms of the Church of England." In 1731 the University of Oxford gave him the degree of Doctor of Divinity. He visited England in 1736, and returned in 1737. In 1752 he wrote his work, entitled *America Dissected.* He made a second visit to England in 1754, and returned in 1756. His health now rapidly failed, and he died in South Kingstown, Dec. 1, 1757, "having been minister of St. Paul's (Tower Hill), in Narragansett, thirty-seven years."

Says Updike, in his history of this church, "Thus ended the pilgrimage of the most able divine that was sent over to this country by the Society for the Propagation of the Gospel."

Ever let the people of this land be thankful that those who planted it believed, and proved by their works, their faith, that religion and education, that give vitality and character to society, are the glory of a people, and the sure guarantee of honor and prosperity.

CHAPTER XI.

THE INDIAN CHURCH.

From the first planting of New England by the Pilgrims, who sought this land as an asylum from religious persecution, the pagan aborigines were the objects of religious regard by our devout ancestors. Of this solicitude, the labors of Eliot and Mayhew may be accepted as illustrations. Rhode Island has, in this respect, a record not inferior to that of the other colonies. Roger Williams was the sincere and constant friend of the red men, and for no man had the Indians a higher esteem. Laboring earnestly and lovingly for their temporal and spiritual welfare, he won their steadfast confidence, and more than once their drawn arrows were stayed from the other colonies by his entreaties and kindly offices. He early visited this portion of the colony, and was intimate with King Ninigret. As a Christian minister, as well as a wise statesman, he visited the Niantics, and labored to communicate to them the glad tidings of the Gospel. They seem never to have wholly forgotten the important and happy truths he announced. He greatly lit the pagan gloom. Rev. Morgan Edwards says, "There remains to this day a congregation of Narragansett Indians, whose forefathers were converted to the faith by Roger Williams."

We have already noticed that the Great Revival had some joyful subjects among the Niantics. Shortly, some of these not relishing all the ceremonials of the Presbyterian church, being able to read the Scriptures for themselves, and probably recalling the memories and principles of Roger Williams, separated from Mr. Park's church and met by themselves. Naturally they were lovers of liberty and independence. The first converts were soon joined by others, and a church was formed in 1750.

The zealous and efficient leader in this movement was Samuel Niles, an "Indian exhorter." There is evidence also that Ninigret —"King Tom"— was gratified by this Christian change in his tribe.

This was really a New Light church, and was essentially a Baptist body, as it ever has been since. A goodly sight it was to see this swarthy people thus emerging from barbarism into light, and uniting by their own choice in the worship of the true God.

In the religious history of the Niantics occurred an interesting incident worthy of record, as illustrating the spiritual character of prayer, and the fact that God regards the intentions of the heart rather than the words that are employed.

During a religious interest in the tribe, conducted in part by white men, who, of course, used the English language, while most of the Indians still employed their native tongue, an Indian female became very deeply interested for her salvation. She seemed to have embraced the notion, since Christianity had been brought to her people through the English tongue, that it was to be sought through the medium of that language. She feared God would not listen to her rude pagan speech. The few converted Indians had acquired some knowledge of the English. She, however, had learned to pronounce but one word, — the word "broom." Her anxiety became intense. Her Christian countrymen exhorted her to pray. She felt a deep desire to pray, but knew not how to pray as she supposed she ought, since she could not employ the acceptable tongue. At last the demands of her soul and the strivings of the Divine Spirit so far overcame her, that throwing herself into the attitude of a suppliant, she cried aloud, "Broom! Broom! Broom!" God answered her heart instead of her lips, and instantly filled her soul with light and love and the joys of His salvation. She rose up to shout His praise, and ever afterwards served Him in a pure and joyful life.

In reference to the praying Indians in Charlestown, we have, from perfectly reliable sources, the account of a circumstance that deserves enduring record. In a time of severe drought, when their gardens and fields were withering and dying, the devout, who had faith in prayer, made an appointment and met in their meeting-house to pray for rain. With one heart they united in their humble, earnest, trusting petitions. No sooner had they commenced praying than a little cloud, the size of an apron, was seen in the southwest, that steadily drew near and increased in volume till it came over the settlement and poured down its water on the thirsty earth. Said one of the praying Indians, "We had a glorious shower, and went home dripping, and praising God."

Backus states that the first ordained minister of this church was James Simons, a member of the tribe. The date of his ministry is not given. Rev. Samuel Niles, born on Block Island in 1674; a graduate of Harvard College in 1699; a preacher in Kingstown from 1702 to 1710; ordained in Braintree, Mass., in 1711; the author of several works, among which is a *History of the French and English Wars*, written in 1760,— in his latter years "returned to Rhode Island, and became pastor of a church in Charlestown composed chiefly of Indians." This record must refer to the church of the Niantics. As Mr. Niles was a Presbyterian, this church, like other

New Light bodies, practised mixed communion. Both from this fact, and from the unstable elements in the tribe, the history of the church has been checkered, and its fortunes have followed the waning life of the tribe. It is now a Free Will Baptist church, in a weak condition, agitated by Advent doctrines, and conspicuous chiefly for its annual mass meetings in August, after an old Indian custom.

By the records of another church, we find that Elder Thomas Ross was officiating here in 1770. The next minister was Samuel Niles, a member of a tribe (not to be confounded with the Samuel Niles named above, who died in 1762, aged eighty-eight years). Under the ministry of this second Samuel Niles, the first meeting-house was erected, and much prosperity attended the church. Mr. Niles was reported to be "one of the most eminent Indian preachers in America." The Revolution seriously affected this, as well as all other churches. Some of its members entered the patriot army. At the close of the war the body numbered only fifty members; the congregation, of course, was much larger. After Mr. Niles's pastorate the body was weakened by changes, and especially by the modification of the life of the tribe.

John Sekatur was the successor of Mr. Niles, and, like his predecessor, left a good memory among his people. The last important minister was Moses Stanton, ordained March 17, 1823, — an upright, faithful man, who toiled effectively for his fading tribe, but finally, near 1844, emigrated to Ann Arbor, in Michigan, where he died, — having met with a fatal accident while engaged in digging a well. In 1827 the church numbered ninety-three members. Near this time the deacons were Samuel Nocake and Samuel Fletcher.

George Champlin, ordained as an evangelist by this body Aug. 16, 1841, afterwards established a church in Warwick, R. I., and thence moved to Providence. Aaron Sekatur, the last regular pastor of the church, was ordained near 1858. He was more of an exhorter than a preacher.

The feeble body yet remaining has latterly been bruised and poisoned by wandering errorists. Some men of judgment, however, remain. The clerk serving the body in 1869 was Joshua Noka, who is a speaker as well as a scribe. The present meeting-house, composed of stone, was built near 1860, upon the site of the former house, in a secluded spot, apart from the frequented roads, though on an open way. This may one day be the last monument of civilization left by the once mighty Niantics.

But for the existence and influence of this Christian church, doubtless the remnant of the Niantic monarchy, like the most of the other tribes in our land, would long since have passed away. Like salt it has preserved them from utter decay. From this church, as a radiant centre, knowledge and power has constantly flowed to the humble abodes of these children of the forest. Human language

cannot express all the enlightening, restraining, purifying, elevating, redeeming influences of a Christian Church. It stands like a light amid the surrounding darkness.

Never can it be said that the Niantics, as a tribe, have been illy treated by the whites. Both under English and American rule, as wards of the colony and of the State, they have been protected, nourished, and aided with generous and Christian care. Some evil persons may have maltreated and defrauded them, but never has the State. Schools and school-books have been furnished to them, and liberal appropriations of money have been made to incite them to adopt civilized habits. Want of greater success in these efforts must be attributed to want of disposition and capacity in the native Indian stock.

Of the present attitude and disposition of what remains of this ancient stock of red men, once the princely rulers of this region of country, perhaps we cannot better speak than in the language of a report published in the *Providence Journal* of Oct. 17, 1866. The paper withal recites some important facts of the history of the tribe.

"At the late session of the General Assembly, a committee was raised, consisting of Messrs. Sheffield, Perry, and Mowry, of the House, and of Messrs. Champlin and Kenyon on the part of the Senate, and charged to inquire into the propriety of withdrawing the guardianship of the State from this tribe, and of disposing of their public lands.

"It is well known that by the common law of England the right of soil in their American colonial possessions was declared to be in the British Crown, and that the Indians were treated as mere occupants who roamed over it, but had no rights in the territory which they occupied. But the founders of this State took a different view of this matter. They obtained a grant of the territory from the king of England, but they recognized the ultimate right of the soil and freehold to be in its native possessors. The practice of the State has therefore been to recognize the Indian title to the lands of the State, unless the Indians had by grant deprived themselves of that title. In pursuance of this practice, in 1707, the colonial authorities procured from the chief sachem of the Narragansetts a title deed of all the lands belonging to the tribe within the colonial jurisdiction, excepting and reserving a tract situate in what is now the town of Charlestown, and by that deed the Indians were prohibited from making any further grants of their lands without the consent of the General Assembly. The Indians contend that the provisions of this grant constituted a treaty between the colony and the tribe, and that by the terms to be implied from the treaty the colony bound itself and consequently the State is now bound to preserve to them their tribal jurisdiction, and the right to improve and occupy their lands. Whatever may be the true construction of this grant, we cannot believe that it will be seriously contended that the colony bound itself, or that there is any just pretense for saying that the State is bound, to preserve to the tribe a jurisdiction foreign to and independent of the State; or that it is bound to extend to the members of the tribe any peculiar or special privileges not enjoyed by all the inhabitants of the State.

"The tribe elect their own officers, and are governed by their own laws, which embrace their customs and usages as they are gathered from tradition. Their council is of annual election, and, subject to an undefined

supervising power resting with the General Assembly, is the arbiter of all their affairs. About 2,000 acres of their tribal lands is held by individual members of the tribe as their separate estate. Their titles were derived originally from the tribe, and rest upon tradition. The council grant the titles. Their mode of grant is interesting. The council go with the grantee upon the lot proposed to be granted. After the lot is marked out and bounded, the council cut a rod, and place it upon the bare head of the grantee, and then while he is upon the land and under the rod they administer to him a solemn oath of allegiance to the tribal authority. This mode of investiture of title bears a considerable analogy to the old common law *livery of seizen*, and if this Indian custom antedates the landing of the Pilgrims, it might be suggested that there is a possibility that there was a community of origin in the two modes of grant. The individual lands of the tribe cannot be alienated without the consent of the General Assembly; they descend to the heir upon the decease of the holder, subject, however, to the right of occupancy in the next of kin who remains with the tribe, the possession, however, to be restored to the heir when he returns to the tribal jurisdiction; but should the owner die in debt to the tribe, the council let or improve the lands, or sell the wood from them to pay the debts due to the tribe, and when these are paid, they surrender the lands to the heir, or the holder entitled to possess them. The tribe maintain their poor and support public worship; and the State supports their school. The tribe numbers 58 males and 75 females; in all, 133. They own in all about 3,000 acres of land in the centre of the town of Charlestown.

"With this outline we will again recur to the committee of the General Assembly, who, pursuant to notice, met the tribe and sundry citizens of Charlestown, at the Ocean House in Charlestown, on the 9th instant. The committee stated to the meeting substantially, 'that there had been a tendency in the public mind towards the conclusion that all men in equal conditions should be equal before the law, without regard to race or color; that this idea had culminated in the enactment by Congress of the "Civil Rights Bill," which was now the law of the land. That it was a matter of concern in the Legislature and among the people of this State that this tribe, to whose ancestors our ancestors were under so many obligations, should still claim to owe allegiance to their tribe, rather than to the State, and to maintain even a semblance of another jurisdiction amongst us. That the committee were strongly inclined to the opinion that there ought to be no privileged class in the State, and that no right or privilege ought to be enjoyed by one man of mature age and sound mind, who had not forfeited his rights by crime, which was not open to be enjoyed by every other man. That the committee, however, had come there to obtain information, and that they would gladly listen to the views of the officers and members of the tribe, and that they would hear the views of others interested in the investigations of the matters before them.'

"After this invitation, the tribe made a reply, which we give in a connected form, and which was delivered with dignity and propriety of manner, substantially as follows: —

"'We have not sent for this committee, and we know of no particular occasion for its visiting us at this time. So far as we know, we are at peace, and are enjoying a good degree of prosperity.

"'It is said by the committee that there is a desire that we should be made citizens, and be subjected to the duties, and given the rights of white citizens. We have traveled much over the country; have visited many States, and have seen many men, both white and black. We have heard much said about the rights of the negro; of negro citizenship and negro

equality; but we have not found the place where this equality and these rights exist, or the negroes who enjoy them. Negro citizenship, as we have seen it, means the right to have the negro vote for somebody, but not to be voted for; no white man votes for a negro; we do not want this negro citizenship, and if we are to have some other citizenship, we prefer to see it enjoyed by some one else before we accept it. We do not wish to jump off the foundation where we stand, until we know where we are to jump to. We are not negroes; we are the heirs of Ninigret, and of the great chiefs and warriors of the Narragansetts. Because, when your ancestors stole the negro from Africa, and brought him amongst us, and made a slave of him, we extended to him the hand of friendship, and permitted his blood to be mingled with ours, are we to be called negroes, and to be told that we may be made negro citizens? We claim that while one drop of Indian blood remains in our veins, we are entitled to the rights and privileges guaranteed by your ancestors to ours by solemn treaty, which, without a breach of faith, you cannot violate. We did not go to the white man, but the white men came to us. When we were powerful and he was weak, he claimed our protection and we extended it. We are now weak, and our grasping neighbors, of a grasping race, are seeking the remaining remnant of our inheritance, and will not give over while an inch of our territory remains to us, and until the members of our tribe are beneath the soil, or are scattered to the winds of heaven. They propose no measures for our good, but foment our quarrels, trespass upon our inheritance, detract from our just merits, and even desecrate the graves of our kings. Our individual estates are mostly held by our women. If they were compelled to pay taxes, to make fences, and were liable to be sued, their estates would soon pass from their hands, and the homes upon which they rely for shelter in age, and it may be in poverty, will be taken from them. Your imperious draft cannot touch us now; we may volunteer to fight your battles, but now you cannot force us into the ranks of your army to be shot down without our consent. And as for your right of voting, what is it worth? We do not want it now. We desired to vote for the great and good Lincoln. Had we been gratified, we should have also voted for Andrew Johnson. The joy of having voted for the one, would have been darkened by the sorrow that we had voted for the other.

"'We are attached to the traditions of our fathers. We reverence the memory of our kings. Our title deeds came from the great Jehovah. They have never been obscured by your writings. We deny your right to take from us that which never came from you.'

"After these sentiments were expressed by three or four members of the tribe, the committee heard statements from some of the citizens of Charlestown, and complaints from two female members of the tribe, that the council had permitted their rights to be improperly infringed; and the committee then adjourned to meet for consultation in Providence, the second Tuesday in January next."

We may appropriately subjoin, as we can heartily indorse, the following paragraph of another article that appeared from the worthy pen of Hon. Wm. R. Staples, in the same paper, on the 19th of the same month.

"Where could the exiles who settled this State have gone if the Indians had not extended protection to them? They had fled from England to escape the dungeon and the stake. Their over-zealous fellow-exiles in Massachusetts were preparing to send them back again across the Atlantic, to

the tender mercies of their old persecutors. Where could Roger Williams have planted soul liberty, if the Narragansetts had not extended protection to him? Where on God's earth would it have been tolerated, even at that day, among civilized nations? What this act of kindness, followed as it was by continued assistance and good-will, cost the Narragansetts, may be found in the murder of their chieftain Miantonomi, and in the almost entire destruction of the tribe. Indian history written by the white man is pregnant with proofs of this. While these acts should make Rhode Islanders grateful to the little band that remains, and mercifully just in their dealings with them, there will still remain a debt due to the two sachems, Canonicus and Miantonomi, who ruled the tribe when Williams sought their protection. The bones of the martyr rest in Pequot soil, where he was slain. Canonicus was buried with his fathers. But where is the monument that the gratitude of the descendants of our twice Pilgrim fathers have erected to their memory? Is this not a fitting occasion to call attention to this? Have we not dallied and delayed long enough? A few thousand dollars would roll to the entrance of your public burial-ground a massive granite bowlder, resembling the character of the chiefs,— massive, unyielding, rough,— and inscribe on it in bold relief the names of the chieftains, and the symbols of their sovereignty, *broken*. This would be an appropriate monument for these sachems, and the present is a proper time to erect it."

Whether or not we shall express our obligations to the Indians by tables of stone or monumental piles, the pens of our historians must not fail to do them the honor they have deserved. It would be well for Westerly and her children, if, in her public buildings and all her public works, as in the pages of her history, she should not forget the names of Sosoa, the Ninigrets, and the faithful Niantics. We are happy to present, as the frontispiece of this volume, and so preserve to the eyes of all the children of Westerly, the face and features of one who here, with pagan pomp and circumstance, held a throne, and acted a part that gave color to the history of our State.

CHAPTER XII.

SPREAD OF GREAT PRINCIPLES.

The true life of a man is to be found in his motives and principles. The same is true of a community or a nation. The glory of an age is in the truths it holds and transmits to following times. Always the harvests of a land are determined by the seeds sown in it. To study the progress of principles, therefore, is an essential part of history. Providentially selected, the colony of Rhode Island became an honored seed-plot. It is a small province indeed, geographically considered, yet morally it has exerted wide and beneficent empire. From Roger Williams and John Clarke, exiled for their principles, certain great truths, peculiar to the Baptists, and always dear to them, obtained from the New Testament, a cardinal one of which is the doctrine of religious or soul liberty, based on the great fact of man's individual responsibility to God, soon commanded the hearty approval of the colony, and, despite the obloquy cast upon them, have finally permeated the nation.

The faithful historian, John Callender, thus testifies: "Mr. R. Williams and Mr. J. Clarke, two fathers of this colony, appear among the first who publicly avowed that Jesus Christ is king in his own kingdom, and that no other had authority over his subjects, in the affairs of conscience and eternal salvation." A subsequent Baptist historian appropriately adds: "The guarantee of this, as well as its conception, we as Baptists claim; and it is a matter of devout gratitude that, as such, we have never held any adverse opinion; nor have we at any time ever persecuted another sect on account of the religious sentiments they propagated; nor on any other ground have we sought to bind their consciences."

Bancroft says, "The plebeian sect of Anabaptists, reproached as 'the scum of the reformation,' with greater consistency than Luther, applied the doctrine of the Reformation to the social relations of life, and threatened an end of kingcraft, spiritual dominion, tithes, and vassalage. The party was trodden under foot, with foul reproaches and most arrogant scorn; and its history is written in the blood of myriads of the German peasantry; but its principles, safe in their

immortality, escaped with Roger Williams to Providence; and his colony is the witness that naturally the paths of the Baptists were paths of freedom, pleasantness, and peace." He adds, "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists."

The distinguishing principles of this denomination may be summed up as follows: (*a.*) Freedom of conscience in matters of worship. (*b.*) Separateness of churches and states. (*c.*) The organic completeness of every individual church. (*d.*) The spiritual and voluntary constituency of every church. (*e.*) The one law of baptism, and baptism the ceremonial door of a church. (*f.*) No law in a church not plainly deducible from the New Testament. (*g.*) The parity of rights in the members of a church, and every member a responsible one.

The primal and cardinal principles of the people of Rhode Island were kindled anew and reinforced by the Great Awakening; as after a spiritual winter, this great event, like a blessed spring-time, spread its regenerating power widely over the country, and disturbed the foundations of the State churches in all the colonies. In nearly all parts of the land, not only the strong outreachings of a higher life were manifested, but there followed numerous separations from the Presbyterians and Episcopalians. The Methodists had not yet come into existence. The revival was reproached as the "New Light Stir." It gave prominence to Evangelical preaching, to Christian experiences, to the exercise of all classes of gifts, to the principle of church independency, and allowed men, not favored with a liberal education, to attempt the office of the ministry; hence it promoted conscious religion, Christian activity, and greatly loosened the foundations of semi-political ecclesiasticism.

It should not be a matter of astonishment that the principles of Rhode Island were opposed and maligned by the surrounding colonies. The simple truth is, they were not understood; and what men do not comprehend, they always misrepresent. The motives of the opposers of Rhode Island were better than their logic. It is difficult for even the best of men to rise above the customs and prejudices and precedents of their times, when these have had the full indorsement of their pious fathers; and, prior to the "living experiment" of Roger Williams, the instance of the complete separation of church and state had not been known in the world since the days of the first Christian churches. The Puritan opposers of Roger Williams, walking in the light they had, deemed his principles utterly impracticable, and hence heretical. They were doubtless sincere, but time has shown that they lacked knowledge.

The peculiar sentiments of Rhode Island, though offensive to the sister colonies, were unmolested in Providence and Newport, and through the middle and southern portions of the colony; but

in this region, from its proximity to Connecticut, which was at first a politico-religious colony, they endured some opposition. A Baptist church, nevertheless, had been planted by Rev. Valentine Wightman, a Rhode Island man, in 1705, in Groton, Conn., the first of the kind organized in the State. Another in North Stonington was gathered in 1743, under the pastoral charge of Rev. Wait Palmer. So, while Connecticut principles were struggling to influence Rhode Island, the free ideas planted here struck their roots across the boundary among the State churches. Soul liberty, responsible church membership, and the idea of separateness of church and state, and the supremacy of New Testament law over human councils and creeds, proved an overmatch for ecclesiastical assumptions even when supported by the civil arm.

In 1739 there were 33 churches in Rhode Island; of these, 12 were Baptist; 10 were Quakers; 6 were Presbyterians; 5 were Episcopalians. There were a few other assemblies not yet organized and without houses of worship.

The Quakers have always, from the days of George Fox, been a power in Rhode Island. Agreeing with the Baptists in some of their principles, and much more in their spirit, as they had suffered together with them in Massachusetts, they have dwelt together in fraternal union and harmony. Their differences of opinion have never been differences of heart. The first offices and honors of the State have often been worthily borne by Friends through the votes of the Baptists. To the Quakers the rights of conscience have ever been dear on the ground of principle. If they have been extremists, they have been so in their devotion to truth; if they have unduly exalted the spirit above the letter of the law, it has been because others sadly erred in the opposite extreme. No history of Pennsylvania or Rhode Island would be truthful or just that did not give honorable record to the upright, industrious, economical, plain, conscientious Quakers.

The fundamental views of the followers of George Fox are succinctly stated by Backus: "The Quakers held that they had a light and spirit within them, which was their highest rule of action, and that the Scriptures were only a secondary rule; and the external use of baptism and the Lord's Supper was now out of date, and that they had those ordinances inwardly and spiritually. They also held themselves to be inspired by the spirit of God to teach a more clear and perfect way than men had known since the days of the Apostles. This spirit taught them to give no titles to rulers or other men, and to use thee and thou to all."

Bancroft says: "The Quaker has but one word, *The Inner Light*, the voice of God in the soul. That light is a reality, and therefore, in its freedom, the highest revelation of truth; it is kindred with the spirit of God, and therefore merits dominion as the

guide to virtue; it shines in every man's heart, and therefore joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement, — these three points include the whole of Quakerism, as far as it belongs to civil history."

The Friends also deemed themselves called upon to protest against the pride and extravagance of mankind in respect to dress, modes of salutation, and general manners. Hence they assumed uniform patterns of dress and plain colors; the men neither bowed, nor doffed their wide-brimmed hats; they even wore their hats in meeting, except when moved to speak. Their meeting-houses had neither bells nor steeples, and vocal and instrumental music found no toleration in their worship. They have remained substantially the same to this day. And in all the wars of the country their principle of non-resistance has distinguished them, and placed them in unpleasant circumstances. Of the Quaker meetings in Westerly, we shall be called to speak in a subsequent chapter.

The free principles and catholic spirit of Rhode Island were happily shown by the Sabbatarians of Westerly on the occasion of Mr. Prince's visit to the town in 1721. He says, "The sectaries here are chiefly Baptists, that keep the Saturday as a Sabbath." He then expressed a marvel "that these Baptists, who I imagined would oppose me, and all of the same interest with me, should be so far from it, that they have expressed a gladness of a minister's coming to those of a different persuasion from them; that instead of separating and keeping at a distance, they should many of them come with my own hearers, and be as constant as most of them, and but few that would not occasionally do it, and manifest their liking; that when I supposed, if they did come, it would be to pick and carp and find fault, and then go away and make the worst of it, that they should come after a sermon and thank me for it; that instead of shunning me and keeping from an acquaintance with me, they should invite me to their houses, and be sorry if I would pass by without calling; that their two ministers in the town, who I expected would be virulent and fierce against me, and stir up their people to stand to their arms, should not only hear me, thank me, visit me, but take my part against some few of their own persuasion, that showed a narrow spirit towards us, and be the most charitable and catholic, whom I thought to have found the most stiff and prejudiced."

We have alluded to the bitter opposition of Connecticut to the principles of Rhode Island. Unpleasant records are the confirmation of this fact. Rev. Joshua Morse, a Baptist of South Kingstown, who married Susanna Babcock, daughter of Joseph Babcock, of Westerly, and who was ordained at New London (now Montville), May 17, 1750, "in several different places in Connecticut," "was subjected to severe trials from the intolerance of the times."

While laboring with great success in the town of Stonington, he was disgracefully opposed and cruelly treated. During a season of revival in North Stonington, he was arrested and "sentenced to pay a fine of twenty shillings, or receive ten lashes at the whipping-post." He was spared only through the compassion of the executioner, who was moved to pay the fine rather than inflict the blows upon a Christian man. "At another time, while preaching, two men rushed in, and with violent blows brought him to the floor. . . . On another occasion, as he was preaching, a clergyman came in, put his hand upon his mouth, and commanded a man who accompanied him to strike him. . . . At another time, while engaged in prayer, he was knocked down, dragged by the hair down a flight of steps into the street, and was there beaten in the most inhuman manner. A gash on his face was laid open so deep that he carried the scar to his grave. A fuller account of the treatment meted to him by the clergy and people, may be found in a small volume, entitled *Early Baptists of Connecticut*, from the pen of Rev. A. G. Palmer, D. D. While such records are painful, they are necessary to the truth of history, and the delineation of the progress of ideas. Moreover, they remind us of the great worth of the principles that, through the struggles and sacrifices of the fathers, have at last gained an ascendency in our land; and so they should excite our gratitude for our present free and peaceful times. Besides, we may reflect that the principles of pure freedom, being as unchangeable as the relations of man to God, however they may battle for the present, having the signature of God upon them, shall finally be triumphant in the earth.

As explanatory of some of the peculiarities of the Puritans, and of the churches that ruled in Massachusetts and Connecticut, and of the persecutions in which they indulged, it should be remembered that they believed that "natural birth, with the faith and doings of parents, brought children into the covenant of grace with the parents; and that it was right to enforce and support their sentiments about religion with the magistrate's sword." Hence the Puritan persecutions were the consistent embodiment of Puritan sentiments.

CHAPTER XIII.

THE GREAT REVIVAL.

That the Great Awakening, commencing near 1740 and reaching through twenty-five or more years, was an event deserving prominent historical mention, will be conceded from the fact that 40,000 persons were converted in New England alone during its continuance; this number was about one twelfth of all the inhabitants, and one sixth of the adults. But the reformation also extended far to the South. The great event deserves record in the history of Westerly from the fact that it led to the formation of five churches within the original limits of the town. We have already mentioned the separation from the Presbyterian Church, that resulted in the planting of the Indian Church, and the separation of two bodies from the old Sabbatarian fold, one of which became a church. We shall hereafter speak of three more churches that had a similar origin, and, like the others, were regarded as New Light bodies. Perhaps we might add to this list the three Quaker meetings that were set up within Westerly's original boundaries, during the "New Light Stir." The part acted in this Revival, and in its resultant transformations, by the churches named and their leading ministers, especially by Rev. Stephen Babcock and his church, makes it imperative to devote a few paragraphs to the delineation of its character.

And the time has come when an impartial record, once impossible on account of the engaged feelings of men, can be presented. The contest has substantially ended; the actors have passed away; the smoke of the battle has been swept from the field.

The movement resulted in the separation of scores of churches from the Standing Order, and in the general renovation of the State churches themselves. In fact, the Revival was the blow that, in its consequences, led to the separation of church and state, and resolved the Presbyterians into Congregationalists. And how much the American Revolution owes to the Great Awakening, as a preparation both in spirit and principles, might well engage a chapter of our national history.

It was natural that the State churches which were so shaken and rent by the Revival, should oppose and misrepresent it. They reproached all who left them as Separatists, schismatics, and fanatics. And they were particularly displeased with them because they verged towards the principles and ground of the Baptists. Such is human nature, that never, in the history of the world, has it been known that a class of men, invested by the government with special prerogatives, powers, and franchises, have surrendered them to the classes below them until they have been compelled by circumstances to do so.

How far the Awakening agitated Connecticut, may be inferred from the fact that not less than thirty-two churches of Separatists were organized within the State; we think there were more. The following are some of the reasons assigned by them for withdrawing from the Standing Order in Connecticut and Massachusetts: —

"Corruption in the church."

"Denying the power of godliness."

"The Church not making conversion a term of communion."

"Admitted members into covenant who were not in full communion."

"Private brethren being debarred the privilege of exhortation and prayer."

"Denying that the power of ordination lies in the church of Christ, *i. e.* in the brethren of a church that has no pastor."

"Making a half-way covenant."

"Denying lay preachers."

"Discountenancing of public exhorting."

"Admitting persons not experienced into the pulpit."

"Unbelievers in the church."

"Pastor and church in darkness."

"Want of gospel liberty."

"Bound to rites and forms."

"Letting in all sorts of persons, without giving any evidence at all of their faith in Christ and repentance towards God."

"Neglect of church discipline."

"The church's continuing the taking rates from those that dissent upon principle."

"Admitting in unconverted persons into the churches."

"Making money an essential qualification to vote for ministers."

"Disqualified persons voting into the ministry unconverted men."

"The ecclesiastical laws assuming that authority and rule that belong to Jesus Christ, and exercised in the church."

"The colony combining together to despise and reject the Holy Spirit of God as it operates upon the hearts of the children of men."

"Discountenancing such as had been the subjects of a glorious work of grace."

"So treating the work of God and the subjects thereof, styling it enthusiasm and imagination, as if it might proceed from a distempered brain or conceit of the mind."

We have quoted enough to fairly present the points at issue. We have carefully taken the very words of the Separatists, lest we should, by any, be suspected of exaggeration. It will be noticed that the points at issue were great and vital principles.

While the New Lights became numerous in New England, they also spread into the Middle and Southern States. A prominent agent in extending the new life southward was Shubael Stearns, a native of Boston, who, becoming a Separate, labored among the Sep-

arate churches as a preacher till 1751, when he embraced the sentiments of the Baptists, and was baptized in Tolland, Conn., by Rev. Wait Palmer, of Stonington, and was ordained the same year by Rev. Mr. Palmer and Rev. Joshua Morse, of New London. He "had strong faith in the immediate teachings of the Spirit. . . . Incited by his impressions, in the year 1754, he and a few of his members took their leave of New England. He halted first at Opeckou, in Berkeley County, Va., where he found a Baptist church," and where he met his brother-in-law, the celebrated Daniel Marshall, who was also a Separate. Mr. Stearns and Mr. Marshall, "joining companies, settled for awhile in Hampshire County, about thirty miles from Winchester." Stearns and his party shortly "got under way, and traveling about two hundred miles, came to Sandy Creek, in Guilford County, North Carolina." Here, taking up permanent residence, they built a meeting-house and formed a church of sixteen members, which soon "swelled to six hundred and six members." "The preaching of Mr. Stearns, Mr. Marshall, and Joseph Breed greatly stirred the Southern people, who were fast bound in formalism. Their manner of preaching seemed as strange as their novel doctrines of grace and the new life; they had acquired a very warm and pathetic address, accompanied by strong gestures and a singular tone of voice."

Mr. Marshall preached in North Carolina, Virginia, South Carolina, and Georgia. Other preachers were raised up and many churches were planted. "The Separates, in a few years, became truly a great people, and their churches were scattered over a country whose whole extent, from north to south, was about five hundred miles; and Sandy Creek Church, the mother of them all, was not far from the centre of the two extremes."

We may here give a hymn composed by one of the New Lights, and often sung in their assemblies. It was used in the meetings in Westerly and Hopkinton.

HYMN.

THE NEW LIGHT.

"Come all who are New Lights indeed,
Who are from sin and bondage freed,
From Egypt's land we 've took our flight,
For God has given us a New Light.

"Long time we with the wicked trod,
And madly ran the sinful road;
Against the gospel we did fight,
Scared at the name of a New Light.

"At length the Lord in mercy called,
And gave us strength to give up all;
He gave us strength to choose aright
A portion with despised New Lights.

"Despised by man, upheld by God,
We're marching on the heavenly road;
Loud hallelujahs we will sing
To Jesus Christ, the New Light's King.

"Though by the world we are disdained,
And have our names cast out by men,
Yet Christ our captain for us fights;
Nor death, nor hell, can hurt New Lights.

"Come, sinners, with us New Lights join,
And taste the joys that are divine;
Bid all your carnal mirth adieu,
Come, join, and be a New Light too.

"Your carnal mirth you 'll count a toy,
If once you know the heavenly joy;
No solid joys are known below
But such as New Lights feel and know.

"I know not any sect or part,
But such as are New Lights in heart;
If in Christ Jesus you delight,
I can pronounce you a New Light.

"For since in Christ we all are one,
My soul would fain let strife alone;
No prejudice can any bear,
No wrath, in those who New Lights are.

"Thus guarded by the Lord we stand
Safe in the hollow of His hand;
Nor do we scorn the New Light's name, —
Christians are all New Lights — Amen.

"Amen, amen, so let it be;
Glory to God; this light we see:
New light from Christ to us is given;
New light will be our light in heaven."

Whatever may now be said of the poetry, the sentiments are Evangelical. And those who have read the early psalmody of New England will not complain of the verse. Some of the Puritans of Connecticut sang, —

"Ye monsters of the briny deep,
Your Maker's praises spout;
Up from the deep, ye codlings peep,
And wag your tails about."

As these Separatists have so often been unjustly censured and stigmatized as fanatics and heretics, in justice to their memory and the noble work they performed for the country, it may be proper, as it will be instructive to the present generation, to present the real views they entertained. We copy their sentiments as they were drawn and subscribed by a large convention of their churches, — omitting only the proof texts attached.

ARTICLES OF DOCTRINE.

"1. We believe that there is but one only living and true God, who is a Spirit of himself, from eternity unchangeably the same, Infinite in Wisdom, Power, Holiness, Justice, Goodness, and Truth; merciful, gracious, and omniscient God, and incomprehensibly glorious, and eternally happy in the possession and enjoyment of himself.

"2. We believe that this one God subsists in three Persons in the Godhead, the Father, the Son, and the Holy Ghost, which are but one essence from all eternity, distinguished in order of office, being essentially coequal and coeternal, and jointly working in all their Divine Operations; but yet the Son was begotten of the Father, and the Holy Ghost proceedeth from the Father and the Son; a mystery of mysteries; a Trinity in Unity, and Unity in Trinity; a mystery too deep for men or angels to unfold.

"3. That God, being infinite in knowledge, doth from all eternity perfectly see and know all things past, present, and to come; even to eternity did fore-ordain that whatsoever came to pass either by his order or permission, should bring about his honor and glory; and though God did not fore-ordain men to sin, yet he did for the glory and honor of his great name fore-ordain the punishment for sin.

"4. That God did in the beginning create the heavens and the earth, and all things that are in them; and in prosecution of his decrees doth uphold all things by the word of his power.

"5. That God did create man in his own image, in knowledge, righteousness, and true holiness, and capable of obeying and enjoying free and happy communion with God, and so entered into a covenant of life with him; the condition thereof was perfect obedience; and so left him to act as a free agent, and public head or representative for all his posterity.

"6. Man, being left to himself, soon fell from that happy and glorious estate in which he was made, by eating of the forbidden fruit, and so ruined himself and all his posterity, and brought upon himself, and all his race, death temporal, spiritual, and eternal.

"7. That man being thus dead to all spiritual and divine life, his recovery is wholly and alone in and from God, through Jesus Christ.

"8. That God did, out of his own mere good pleasure, from all eternity, elect a number to everlasting life, and did, in the grand compact between the Father and the Son, give them to his son, Jesus Christ, in the covenant of redemption, which is the only foundation or first cause of the salvation of the poor lost sinner.

"9. That man, in the human nature, rebelled against an infinitely holy God; therefore, in the human nature, in personal union with the Divine Nature, satisfaction must be made to Divine Justice for the rebellion.

"10. That God so loved the world that he sent his only begotten Son, who took the human nature, lived a perfect life on earth, and died the accursed death for sinners; a Person every way qualified, being both God and Man, and stood for the honor of his Father's law, and, having our natures, was touched with the feeling of our infirmities, yet without sin; and, by putting himself in our low place, made full satisfaction to the Infinite Justice of God for all elect.

"11. That the Holy Spirit of God (proceeding from the Father and Son), he only can and doth make a particular application of the redemption (purchased by Christ) to every believer, as it is revealed in the word of God, namely, by convincing us of sin, of righteousness, and of judgment, and being utterly slain by the holy law of God, and completely conquered into the hands of a sovereign and absolute God, where we see Justice clear and God's throne guiltless if we were eternally damned. Thus being conquered,

God the Holy Ghost revealed Jesus Christ in our souls, in his glory, power, love, and all-sufficiency; and for what we beheld in Jesus Christ, or the attributes of God, our souls accepted him freely upon gospel terms; and so the Lord wrought in our souls faith and love, which was accompanied with a living union to Jesus Christ, and a new obedience which flows from an immortal principle of holiness and likeness to God; and hereby we are brought to trust our eternal all into the hands of this unchangeable and faithful God; and thus we come to the knowledge that we are elected of God to eternal life, and that Jesus Christ has wrought out a pure, spotless righteousness for us, and is now, by virtue of his merits, interceding before the Father for us.

"12. We believe that being, by the grace of God in Jesus Christ, perfectly justified, so we shall also be wholly sanctified and be made perfectly holy by the further work of the Holy Spirit of God in our souls, by which alone we are sanctified, and not by any works of our own, either in whole or in part.

"13. That the life of religion consists in the knowledge of God as he reveals himself by his Spirit in his word, and conformity to God in the inward man, which necessarily produces an external conformity to the holy law of God, which is a transcript of the moral image of the Divine Being; so that though civility and external acts belonging to morality, and the form of religion, in themselves (separate from the Spirit of God) are no part of the essence of the religion of Christ, yet they are all comprehended in true religion, and brought forth by it.

"14. We believe, by the testimony of Scripture, and our own experience agreeing therewith, that true believers by virtue of their union to Jesus Christ by faith and love, have communion with God, and, by the same grace, are in Christ united one to another, and have communion one with another; for, without union, there can be no communion with God nor with the saints.

"15. That real believers in Jesus Christ, and none but such, are members of the true church of Jesus Christ, and have a right to all the gifts and privileges which Christ has left for his church in this world; and whoever presumes either to partake of the ordinance of baptism or the Lord's Supper, without saving grace, are in danger of sealing their own damnation."

ARTICLES OF PRACTICE.

"1. A church of Jesus Christ is a number of true believers, by an acquaintance in the fellowship of the Gospel, voluntarily and understandingly covenanting and embodying together, for the maintaining and carrying on the worship of God, and the administration of the ordinances of the gospel, and the discipline of the church of Christ, according to the light God has given and shall hereafter give by his word and spirit.

"2. That there are two sacraments of the New Testament, which Jesus Christ has instituted to be observed in his church till he come; to wit, Baptism and the Lord's Supper.

"3. That no adult person ought to be baptized without a living faith in Jesus Christ; and as such believers, and they only, have a right to (or can, according to the nature of the thing) give up their children to God in baptism.

"4. That the Lord's Supper was instituted by Jesus Christ only to commemorate his death and sufferings, which he bore for their sins; and, in order to our right communing together in that ordinance, it is necessary that we have a good scriptural evidence and soul-satisfying knowledge of one another's union to Jesus Christ.

"5. That, in order to the church's having a gospel evidence and knowledge of each person's qualifications for communion, we believe it is expedient and according to God's word, that every member admitted into the church do, before the church, publicly make manifest of what they have experienced (more or less) of God's grace upon their hearts; and, upon the church's fellowship and satisfaction, be received into the privileges and watch of the church.

"6. That at all times the door of the church shall stand open to every meet member, and at the same time be carefully kept against such as cannot give a satisfying evidence of a work of God upon their hearts, whereby they are united to Jesus Christ.

"7. That a number of saints in the fellowship of the gospel, being visibly united together as a church of Christ, have power to choose, and set apart by ordination, such officers as Christ has appointed in his church, such as Elders and Deacons, and by the same power to depose such officers as evidently appear to walk contrary to the rules of the gospel, or fall into erroneous principles or practices.

"8. That, before choice and ordination of such officers, trial should be made of their qualifications by the church in which they are to be officers.

"9. That the minister or elder has no more power in church meetings where there is any matter of controversy to be decided, than any brother in the church; yet the elder or elders having superior gifts in ruling, ought to exercise and improve the same for the help and benefit of the church in their rule and discipline; and the whole church ought to be subject to the gifts and grace bestowed on the minister from the Lord, whilst he is regularly acting in his place, whose work it is to administer the sacraments, pray with, preach to, and exhort the people, with visiting and knowing the state of the flock over which the Holy Ghost has made him the overseer.

"10. We believe that the grace and gifts that are given to any of the members are to be improved by them in their place, for the edifying of the saints, for the building up of the body of Christ; in order to which there ought to be such a gospel freedom whereby the church may know where every particular gift is, that it may be improved in its proper place and to its right end, for the glory of God and good of the church; and the church ought to be subject to such improvements; and where the gifts and qualifications for preaching are given by God to any brother, he has a right to improve the same; for we believe that the essential qualifications for preaching the gospel are wrought by the Spirit of God; so that the knowledge of the tongues, or college learning, is not absolutely necessary, yet they may be helpful if rightly used; but if brought in to supply the want of the spirit of God, they prove a snare to those that use them and all that follow them; so also we look upon all gifts as equally dangerous that are improved without the assistance and gracious influence of the holy Spirit of God.

"11. That, in the administration of church discipline, or in matters of difficulty, we believe it may, upon some special occasions, be convenient and profitable to call for or request the advice and counsel of the neighboring churches of Christ; yet their advice and counsels are not binding any further than they are instrumental of giving light; neither has any council, church, or church member, a right to look on their judgment as decisive, unless they see it to be regulated by the word and Spirit of God; and whoever acts without this rule is guilty of presumption.

"12. We believe the gospel is to be supported by a free contribution, — both they that preach the gospel, and all houses made for God's public worship; and also that the poor, who in God's providence call for support, — they should be supported by free contributing publicly or privately, as the circumstances of the case may call for; and those that neglect to contribute

to either of these according to their ability, God reserves the punishment of that neglect to himself alone, and has never left it to men to force it from their fellow-men, by rates, fines, or prisons.

"13. We believe that, from the beginning of time to the end of the world, God as a sovereign in mercy has reserved and set apart the seventh part of time directly to be spent in religious worship and improvement; from the beginning of the world till Christ's resurrection, the seventh or last day of the week was kept in commemoration of God's finishing the work of creation in six days, and resting on the seventh; and from the resurrection of Jesus Christ to his final coming, the first day is, and should be, kept in witness and commemoration of Jesus Christ's finishing the great and mysterious work of redemption, and his rising on the first day, and resting from his works of redemption, even as God did from his of creation.

"14. We believe God has ordained and appointed the ordinance of civil justice, to rule under God in the Kingdom of Providence, for the protecting and defending the poor as well as the rich in their civil rights and privileges, without either the major or minor having power to oppress or lord it over the one or the other. The work of the civil magistrates is to execute, and to punish the breaches of, moral precepts; they have no right to touch that which does infringe upon conscience, nor order, nor dictate, in the worship of the living and dreadful God, for that belongs entirely to Jesus Christ, the great law-giver and head of the church.

"15. We believe marriage is an ordinance appointed by God, that male and female might become mutual help-meet for each other, and that the man ought not to have but one wife, or the woman but one husband, at the same time, or whilst the first wife or husband liveth. All persons have a moral right to marriage, that are qualified to answer the end that God has proposed in that relation.

"16. Although it may be lawful and right to sue a person that does wickedly and wrongfully withhold from his neighbor that which is his just due, yet we believe that brethren in Christ that have covenanted together to walk in all the ordinances and commandments of the Lord blamelessly, ought not to go to law one with another, but all their differences and difficulties ought to be decided by the brethren.

"17. We believe the Bible, containing the Old and New Testaments, to be the revealed mind and will of God to mankind; from which these articles now written are drawn; and in which Testaments we believe there is a full and perfect rule given both of faith and practice.

"18. We believe there will be a general and final judgment, when all the sons and daughters of Adam (that have been, are, or shall be till Christ comes in like manner as he ascended) shall be summoned up into the awful, sweet, and glorious presence of the dreadful God, to be rewarded according as they have obeyed or disobeyed God, in the gospel of Jesus Christ; the righteous will be received into full, complete, and everlasting enjoyment of God; and the wicked will stand like ghastly damned ghosts, to receive a dreadful, heart-rending sentence from the Great Judge of quick and dead, — 'Depart ye cursed into everlasting fire prepared for the devil and his angels'; and all heaven will own the sentence just, saying, 'Amen, hallelujah, for the Lord God omnipotent reigneth. Amen, and Amen.'"

Such were the principles of the Separatists, — the reformers of their age. From their principles of faith and practice, and the reasons assigned for their separation from the Standing Order, it will be perceived that the New Lights were contending for the very existence of Evangelical religion. We no longer wonder at the great-

ness of the upheaval produced by the Great Awakening, and the strength of the opposition it encountered. Through the intervention of the Spirit of God, it was a new birthday to our land; formalism fell before the truth, and ecclesiasticism gave way to the Spirit. Would that the work had been more complete. If the old churches of Massachusetts had cordially accepted the New Light diffused by the Spirit through the testimony of Whitefield, Tennent, Backus, and the Separatists, they would have been spared the pain and loss that finally came upon them, through their half-way covenants, in the apostasy of multitudes, in the bosoms of the churches, who under the plea of liberalism went over to the ranks of Unitarianism, and rent the churches and societies, and bore away from them much of their invested property. The Presbyterian churches in Connecticut, now become Congregationalists, by finally yielding to the light, escaped the consequences that came upon the Bay State. They, however, yielded reluctantly. Many of the Separate churches continued their organizations till the first part of the present century. That in North Stonington, under the pastoral charge of Rev. Christopher Avery, remained till near 1820. Most of the Separate churches, however, became Baptists. Of their coalition with the Baptists we shall be called to speak in another chapter.

The Great Awakening was the child of a great and precious, yea, a priceless truth. It was no mere ebullition of feeling, no mere wave of emotion, but a great religious truth struggling for recognition and liberty. This truth, fairly understood, is the key to the whole vast agitation, and will explain both the accelerating and retarding influences of the Revival. The truth at stake was a divine one, a cardinal doctrine or principle of Christianity, namely, "the new birth," the doctrine of regeneration, or a spiritual change of man, a conscious renovation of the heart, and hence a change of motives and of life. It was experience rising paramount to profession.

CHAPTER XIV.

THE HILL CHURCH.

We come now to the history of a church in Westerly which was both a child and a strong supporter of the Great Revival. The conspicuous and important part it acted in the great moral and intellectual movement that brought into the land priceless principles, which have now taken deep root, should give to it a permanent record in our honored annals.

Stephen Babcock was one of the constituent members, and a deacon, of the Presbyterian church under Rev. Joseph Parke; "but, in a few years after, he saw such opposition, in his minister and others, against what he believed to be the power of godliness, that he withdrew, and set up a meeting at his own house." A like disaffection was existing in the Presbyterian churches in Stonington. The New Lights from both towns affiliated. "On the the 5th of April, 1750, the Church of Christ in Westerly and Stonington in Union," as styled by the records, was organized. On the same day the body proceeded to ordain Stephen Babcock as pastor; "David Sprague began and ended in prayer; Solomon Paine gave the charge; Simeon Brown (in behalf of the church) gave the right hand of fellowship." On the following day Simeon Brown and William Worden were ordained as deacons. The first clerk was James Babcock, who served till May 29, 1784, and was succeeded by Oliver Helme.

Simeon Brown had been a member of the Standing Order in Stonington. Mr. Brown was converted by the preaching of Whitefield. He went, with others, to hear the strange man, purposing to annoy him, and if possible to break up the meeting; but the arrows of truth stuck fast in his excited heart, and he went home to pray.

Solomon Paine was the minister of a Separate church in Connecticut. The constituency of this new church was therefore peculiar, — a part were Baptists and a part were New Lights, the sympathies natural between Baptists and Separatists constituting the bond of union. In allusion to the part taken by Solomon Paine, Backus states that this was the first instance in which Separatists and Baptists acted together in ecclesiastical matters. The fruitful results of this beginning we shall hereafter see.

Opposite sentiments did not long dwell together in harmony. Dea. Simeon Brown became dissatisfied with the sprinkling imposed upon him in his infancy, sought believer's baptism, and, in 1765, was instrumental in founding what is now the Second Baptist Church in North Stonington, of which he was at the same time ordained pastor. This good man, who shone as a bright and steady light, died in 1815, at the advanced age of ninety-three years.

When Stephen Babcock was immersed on profession of his faith we are not informed; but his church was usually reckoned as a Baptist body, though it consented, at the time of its organization, to receive sprinkled members, but only on the profession of their faith. Of necessity the body practised open communion. The articles of faith and practice adopted by the church, with the exception of the one on mixed communion, were fairly Baptist. Indeed, the allusion to baptism is intensely baptistic, namely, "Dipping the subject all over in the water." Backus states that Stephen Babcock was a Baptist before he was ordained.

We have given the proper name of the church from the records, yet it has popularly been designated the "Hill Church," since its meeting-houses were located on the hill-top, east of the present village, near the now famous granite quarry. It was sometimes called the "Babcock church," since the pastor was so conspicuous a man. The first meeting-house was erected in 1786. It was unroofed in the gale of September, 1815.

The lot on which the house was built was a gift from James Rhodes, who also contributed for the house 3 pounds, 4 shillings, and 9 pence. The house measured 40 feet by 30, and was at first without plaster or stove. The cash subscribed was about a hundred pounds. The location was then styled James Rhodes's Hill.

The second meeting-house, smaller than the first, was erected in 1845, and is still standing, but not occupied by any church.

Samuel Gardner was ordained as deacon of this church in 1772. He was at the same time authorized to assist the pastor, then feeble, by administering baptism.

This was now a large, active, influential body. Against prelatical assumptions its testimony was emphatic: "As to any Dignity, Power, or Authority, in Binding or Loosing, or in other words, Receiving, Retaining, or Excommunicating, etc., to be in any Elder, or Pastor, of a church, or any other officer in the church, or to allow to any other person whatever a negative voice or vote in the church, Wee Detest and Abhor as anti-christian Tyranny."

Of the constituency of the church they thus spoke: "Wee Believe that Believers in Christ Jesus, and none but believers, have Right to Gospel ordinances, that is to say, Church Membership, Baptism, and the Lord's Supper."

Being regarded as New Lights, the members were not slow to

avow their sympathies with the struggling Separatists, with whom they mainly agreed in faith and practice. Unconsciously the Separatists verged towards the Baptists, agreeing with them in nearly every respect save that of sprinkling infants and enrolling them on the church records. In their attempts at coalition, the discussion of their differences led to important results. After Mr. Paine had assisted in the ordination of Mr. Babcock, these discussions multiplied. In 1753, meetings for deliberation were held in Middleborough, Mass., and Exeter, R. I. On account of sentiments expressed, in May of the same year, Stephen Babcock refused to act with Mr. Paine in the ordination of Oliver Prentice, a Separatist, in Stonington, Conn. This led to a complaint against Mr. Babcock, so that, finally, Mr. Babcock and Mr. Paine joined in calling a large council at the house of Dea. Simeon Brown in Stonington, on the 29th of May, "to search into these matters, that the churches might come into a gospel settlement." "Elders and brethren from forty churches then met, viz. from twenty-four in Connecticut, eight in Massachusetts, seven in Rhode Island, and one in Long Island." Three days were occupied in council and discussion. Rev. Elisha Paine, brother of Solomon, "gave it as his mind, that the difficulty sprang from the nature of opposite principles; for sprinkling of infants upon the faith of their parents, and burying of believers upon the profession of their faith, are opposite principles." The differences could not be harmonized. Many of the Separatists leaned to the Baptist side.

Another council was called to meet at Exeter, R. I. As the citation was penned by Stephen Babcock, and reveals something of his spirit, we may give it entire.

"WESTERLY, KINGS COUNTY, COLONY OF R. I.

"Stephen Babcock, pastor of the Church of Christ Jesus in Stonington and Westerly in Union: To the united churches scattered abroad in New England; grace, mercy, and peace be multiplied amongst you. Great and manifest are the favors of Almighty God to us, in these goings down of the sun, in reviving his ancient work of convicting and converting souls, and calling us from vain conversation and all false worship, to follow our ever glorious Master, Jesus Christ, in the regeneration; at whose command we have separated from carnal churches, &c. And amongst all the divine favors and mercies we have been favored with, gospel fellowship is not the least: here the circumcised and the uncircumcised meet together; here all the denominations that are sound in principles, may meet and commune together. In very deed all heaven is contained in divine fellowship, Amen.

"At the request of fifteen of the united churches in the Exeter Association, I send forth this Citation, that you meet together at Exeter, on the second Tuesday of September, 1754, by two or more of your representatives, to consult the affairs of Christ's Kingdom, and to see what further may be done relating to the settlement between the two denominations, viz. Baptists and Congregationalists, and to consult all other matters that may be to God's glory, the advancement of His Kingdom in the world, and the good of the united churches. Amen. Into whose hands this citation shall come; you

are hereby desired to send a copy, signed by your elder or clerk, to all the neighboring churches, and also to all Christian churches that have a desire to be enrolled in said Convention; farewell. Jerusalem is builded as a city that is compact together. Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions' sakes, I will say, Peace be within thee, amen and amen. Yours, but not my own,

STEPHEN BABCOCK.

"March 25th day, 1754."

Gradually the most of the Separatists became Baptists. For a long time, however, some of them remained on their peculiar ground. A few, when the State churches became strictly Congregationalists, returned to their former church relations.

It is not difficult for the thoughtful student of the past to discover that the Separate movement was an important epoch, a transition period in the history of New England and of our country. The principles involved, the large parties interested, the conventions assembled, the decisions given, the results achieved, gave the movement great character and abiding strength. It gave new form and education to the age. The associations, councils, discussions, and correspondence of so many struggling, independent churches throughout the land, became a providential school for advancing the great principles of Independence, and so prepared the way for independent churches, and the political independence of the country. We have, however, made the above brief records of the "New Light Stir" chiefly because the "Hill Church" so nobly stood in the front of much of the movement. The New Light standard was held high and strong on the hill-top, till the chief struggle had passed, and the priceless victory of free principles, first planted on Rhode Island soil, had been secured. Rev. Stephen Babcock, a bold, faithful standard-bearer in the trying, historic time, having nobly served his generation, by the will of God, was gathered to the fathers. He died Dec. 22, 1775.

The successor of Stephen was his son, Oliver Babcock, who received ordination Sept. 18, 1776. The services are thus named: prayer by Isaiah Wilcox; charge by Gamaliel Reynolds; hand of fellowship by Zadock Darrow; prayer by Silas Burrows. Oliver's ministry covered the stormy, trying period of the Revolution, in which he and his people, and the inhabitants of this town, took full proportion of losses. But of the Revolution we purpose to speak in a separate chapter. As a representative of the town in the General Assembly, as well as in his own church, Rev. Oliver Babcock was esteemed and honored. Scarcely had the patriot struggle terminated, when he was called from the field of his labors. The good and faithful man, leaving a memory that is yet fragrant of virtue, died Feb. 13, 1784, in the forty-sixth year of his age. His widow, Sylva Babcock, so eminent for piety and ability as to win the appel-

lation of "Elder Sylva," zealously cared for the church, which often met at her house, till a successor to her husband was chosen.

In 1785 was formed the Groton Union Conference, an association of New Light churches, that is, of Separate churches, and such Baptist churches as affiliated with them. It embraced churches in Connecticut, Rhode Island, and Massachusetts. In the noon of its history, 1810, it numbered about twenty churches, with near three thousand members. The experiment it made is highly instructive, and demands record for the benefit of other generations. Its decadence was the consequence of the impracticable theory of marrying opposite principles of baptism and of church-building, and practising open communion on that basis. While the Separatists and Baptists were engaged together for their common liberty, they omitted the serious consideration of their differences; but when the day of liberty came, they saw that their separation was inevitable. Most of the Separatists, however, became Baptists. Many Baptist churches had a Separatist birth. For nearly thirty years the "Hill Church" was a strong and conspicuous member of this Conference.

The third pastor of the church was Rev. Elkanah Babcock, cousin to Oliver, ordained April 18, 1787: prayer by Benjamin Gavitt; charge by Amos Crandall; hand of fellowship by Joseph Davis. "James Babcock and Ezekiel Gavitt laid on hands with the council." At this period the records often bear proof of the votes of the church in giving certificates to such as resided in Connecticut, but worshiped with this body, that they might be excused from paying the rates or taxes levied by Connecticut for the support of the Standing Order. It may be interesting to read specimens of these certificates.

"WESTERLY, December 3d, A. D. 1788.

"These certify that Adam States, of Stonington, doth attend the public worship of God, and hath for a number of years past, with the Baptist Church of Christ in Westerly, that was under the pastoral charge of Elder Babcock — said church consists part of Westerly and part of Stonington, in union; and that the said States hath freely contributed to the help of said church.

"Signed in behalf and per order of the church, per me,

GEORGE FOSTER."

"WESTERLY, Dec'r 3d, 1788.

"These certify that Nathan Hinkley, of Stonington, doth attend the public worship of God, and hath for a number of years past, with the Baptist Church of Christ in Westerly, consisting part of Westerly and part of Stonington, in Union, that was under the pastoral charge of Elder Babcock; and that the said Hinkley has freely given to the help of sd church.

"Signed per order of the Church, by me,

GEORGE FOSTER."

"These certify that William Vincent, Junr., doth attend the public worship of God at the Baptist Church of Christ, in Westerly and Stonington, in

Union, and hath for a number of years past, and that he hath freely given or contributed to the help of the church.

"Signed per order and in behalf of the church, per me,

GEORGE FOSTER.

"WESTERLY, the 14th February, 1789."

"These certify that Elijah Hinkley doth attend the public worship of God at the Baptist Church of Christ in Westerly, &c., per me,

GEORGE FOSTER.

"14th Feb. 1789."

Certificates were given to Prentice Frink, Jonathan Weaver, and Samuel Chesebrough.

A prominent man and faithful clerk in this body was George Foster.

Elkanah Babcock's ministry was not a harmonious one. He seems to have been somewhat wavering in his views, and hence intermittent in his labors. On his account the church felt great solicitude, and were much impeded for a time in their progress. He inclined to the theory of universal salvation, yet never fully affirmed it. For a season he was absent in the West. On his return he heartily renounced his error, and again with zeal and effect preached his early faith. He died June 27, 1821, at the good age of eighty-four. His wife Esther died Oct. 2, 1831, aged ninety years.

Many are the deserving names on the roll of this church. It embraced members living in other towns and at great distances. Gen. Nathan Pendleton resided in the northeastern part of North Stonington, since called Pendleton Hill. He died Oct. 15, 1827.

Among the gifted female exhorters of this church were Mrs. Nancy B. Robinson, Mrs. Joanna B. Wibur, Mrs. Elizabeth B. Cross, Lotty Babcock, Nancy Babcock, and Delight B. Vose.

Through the door of open communion, disturbing elements entered the body, and it was finally rent by what is known as the "Smith and Hix schism," a movement compounded of Arminianism and Unitarianism, directed by Elias Smith and Daniel Hix. The movement was rebuked by the Groton Union Conference at their session with this church in 1810. Hix was pronounced guilty of "embracing the Unitarian doctrines of Elias Smith." He and most of his church (in Dartmouth, Mass.) afterwards joined the Christian denomination. Smith led off Hix and his people, being an avowed Christian preacher, but finally became a Universalist.

After the death of Elkanah Babcock, Robinson Ross received ordination, but afterwards became a Universalist. The meetings were now mainly conducted by members of the church, securing regular preachers only occasionlly. For nearly thirty years the leader of the meetings was Mr. William Vincent, a man of uprightness, industry, punctuality, firmness, and devotion, favored with a

remarkable memory, which he exercised particularly in the Scriptures. He died in March, 1854, aged ninety.

Some record should be made of Cuffy Stanton, a black man of sacred memory, whose songs and words of experience and warning still live in the breasts of those who heard him. Verily he was one of the witnesses of Westerly. He was the slave of the wife of Mr. Job Stanton, of Stonington, Conn., but nobly earned his freedom by entering the army in the Revolution as a substitute for his master. He sometimes visited and addressed the Niantics in Charlestown, and the remnant of the Pequots in North Stonington, Conn. He was a famous exhorter, and his experience was his great resource. On one of his tours, he was misapprehended by a company of frolicking young people, for a strolling colored fortune-teller, and urged to cast their horoscope. Seizing their mistake as his opportunity, he entered the house, and, securing their attention, gravely said, "I can certainly tell your fortunes; now listen and I will tell them altogether: Except you repent and believe the gospel, you shall perish." He was an honored member of the "Hill Church." He once owned a small house and lived in the village a little east of the present Congregational church. His first wife was Olive; his second, Dinah. He had thirty-two children.

Mention should also be made of Mr. Ebenezer Brown, a pervert from Methodism, and never after a member of any church. He was a talented, studious, eccentric man. He had a large frame, a Johnsonian presence, a stentorian voice, a strong memory, and an inflexible will. Some of his discourses were logical, able, and effective; always, however, more mandatory than persuasive. Some are confident that he labored under mental aberration. He often spoke to the Hill Church and in the village. Some of his ideas were as inconsistent as parts of his life. While denouncing the idea of paying salaries to ministers, he complained of not being compensated for his preaching, and, in allusion to this neglect of his hearers, once said, "I had rather go to hell honorably, than go to heaven meanly; though, strictly speaking, both are impossible." Mr. Brown died March 16, 1855.

The roll of the church was thinned by the Revolution. It numbered in 1791, 70; in 1800, 127; in 1807, 162; in 1810, 170. The delegates to the Groton Conference in 1810 were Dea. Samuel Gardner, Nathan Breed, John Tifft, and George Foster. Endeavoring to hold to its old ground, which, though when first taken was an advanced position, had now been passed by the people in their progress, the church began to wane in its strength, as did all the churches that held to open communion. Schisms followed the decay of strength. In 1843, a number seceded and organized the Christian church in the village.

In February, 1849, under the leadership of Mr. Dudley Wilcox,

an excellent, gifted, ardent young man, the church was reorganized, and became a regular Baptist church, and in the same year united with the Warren Association. Mr. Wilcox was the last licensed preacher of the body. He died deeply mourned, Oct. 16, 1853, at the age of thirty. Being now without a guide, and weak, the meeting-house being in an unfavorable location, while other churches had been planted and were flourishing in the village, this ancient body pined and finally expired in 1855. Only the deserted meeting-house remains, echoing the sound of the quarryman's hammer and the puff of the steam-engine.

For one hundred and five years this church stood as a witnessing body. With whatever faults it might have had, it bore a noble and influential testimony. It lifted the Evangelical standard in a dark and stormy day. The freedom for which it heroically battled is now the secure heritage of the country. Pen cannot describe the good it accomplished in its age. This and that man were born there, — born to serve worthily on earth, and to enter upon a higher ministry above.

The body, however, was too loosely organized. Its incautious charity exposed it to the inevitable assaults of error. Excessive liberty opened the door to license, and invited divisions. Its loose communion weakened its doctrinal standard, and confused the voice of its testimony. After the opening of the present century, and when society here began to start forward with new life, the church remained too immovable and inactive. Had it been more exact in adhering to New Testament law, and more observant of the openings of Providence, and yielded to the solicitations of the people to leave the hill-top and occupy the new meeting-house offered them in the village, while as yet no other church had been organized, it might to-day have been the leading church in the town.

CHAPTER XV.

INCIDENTS OF THE REVOLUTION.

CONVULSIONS in nations come not by chance. They are not accidents. They are the results of law, no less than are tempests and earthquakes. Sometimes silently, or at least unobserved, and through a long period, the forces may be gathering and coming into line for the decisive struggle. Usually, however, admonitions precede the hour of contest. Violations of laws in societies and states, no less than in individuals, will ultimately be avenged. To injustice and oppressions there are always convulsive and correcting reactions. The eternal laws of right cannot be suppressed or overborne by human passions or human combinations. The day of retribution is sure to come to all the workers of wrong.

The Revolution was the vindication of principles. Recognized rights had been abridged and denied. The people finally rose up to resist the tyranny; and in resisting the grievous wrongs they had suffered, were unintentionally but inevitably drawn to occupy the bold, high, hazardous ground of revolution. England was covetous of revenue, and lost a continent. The colonists stood up to do battle for principles, and were honored in being the founders of a wonderful nation. The Revolution was a grand step in the progress of mankind. We almost wish the limits of our present design allowed a more full consideration of the causes and successive developments and final results of the struggle for independence. Never too much honor, surely, has been awarded to the actors in the great scene, and to the principles that inspired them.

In that historic scene, Westerly had her witnesses. She nobly avowed her sentiments, and bravely stood up to defend them. Her faith and works went hand in hand. The civic and military honors she wore were all worthily won.

We may begin our record in the mention of Gov. Samuel Ward, son of Gov. Edward Ward, of Newport. He was born at Newport, May 27, 1725; graduated at Harvard College in 1743; married Anna Ray, of Block Island, at the age of twenty, and removed to Westerly. He rose to the highest seat in the colony, being chosen governor three times,— in 1762, in 1765, and in 1766. The tide of

party politics ran high in the colony on account of the popularity of the two leaders, Ward and Hopkins. It was also the exciting period of the Stamp Act, the beginning of irreconcilable differences with the mother country. Gov. Samuel Ward acted a cool, decided, noble part in resisting the aggressions of England. The papers that emanated from his pen are among our cherished records. At the opening of the Revolution, in 1774, he was chosen by the colony as colleague of Stephen Hopkins to represent Rhode Island in the first Continental Congress at Philadelphia. To this office he was reappointed in 1775, and while in the laborious discharge of his duty, died in Philadelphia, March 25, 1776, deeply mourned by Congress as by his native colony. We present but this brief record of him here, since a full and faithful Memoir of him, from the skillful pen of Charles H. Denison, Esq., appeared in the *Narragansett Weekly*, published in Westerly, in 1859, running from No. 12 to No. 23 inclusive, — papers worthy of appearing in a volume; as, besides the good record of Governor Ward, they embrace much of the history of his time, and much of the interior history of a portion of the colony.

At the time of his death, Governor Ward was attended by his faithful body-servant and slave, Cudjo, who, in returning to Westerly, brought on safely his master's papers and personal effects. Cudjo's wife, also a slave, was named Pegg Ward. From an old family paper, executed in reference to Cudjo's support by Governor Ward's heirs, we find that this faithful servant was living as late as 1806, and was under the care and protection of Oliver Wilcox.

Samuel Ward, 2d (son of Gov. Samuel Ward), born in Westerly, Nov. 17, 1756; graduated at Brown University in 1771; joined the Rhode Island army of observation, and rose to a captaincy in 1775. He joined the forces besieging Boston. In September of the same year, at the head of a company, he connected himself with the daring and perilous expedition, under General Arnold, that marched against Quebec. In a letter, under date of Nov. 26, 1775, when near the city, he says: "We have gone up one of the most rapid rivers in the world, where the water was so shoal that, moderately speaking, we have waded 100 miles. We were thirty days in a wilderness that none but savages ever attempted to pass. We marched 100 miles upon short three days' provisions, waded over three rapid rivers, marched through snow and ice *barefoot*, passed over the St. Lawrence when it was guarded by the enemy's frigates, and are now about twenty-four miles from the city, to recruit our worn-out natures." In the attack on the city, Captain Ward, with most of his company, penetrated the first barrier, but was finally overcome.

He was exchanged in 1776, and on the 1st of January, 1777, was commissioned as major under Col. C. Greene. He co-operated in the gallant defense of the fort at Red Bank, and in the same year was

aid-de-camp to General Washington. In 1778 he acted in defense of Rhode Island under Generals Greene, Lafayette, and Sullivan. Here he once commanded a regiment, and was commissioned lieutenant-colonel, to take rank from May 1, 1778. After this he was in Washington's army in New Jersey, "in the toil and glory of that service." He was present at the defense of the bridge at Springfield, by a part of the Rhode Island line, against the Hessian General Kuyphausen, in June, 1780.

At the close of the war he turned to the pursuits of peace, and became a distinguished merchant, going abroad for a few years, and finally settling in New York. For a time, after acquiring a competence, he owned a farm and lived at East Greenwich, but at last went to Jamaica, Long Island, where, near his children, and in the midst of honors, he spent the remainder of his days. His death occurred in New York, Aug. 16, 1832, in his seventy-sixth year.

His wife, Phebe (Greene) Ward, born March 11, 1760, died in October, 1828. Colonel Ward left a gifted family. An excellent likeness of this distinguished soldier of the Revolution is here given.

Worthy of conspicuous and enduring record are the noble sentiments expressed by the freemen of Westerly in the beginning of 1774, at a meeting which "was the largest ever held in the town, and not a dissenting vote." We quote from the records:—

"At a town meeting specially called, and held at the dwelling-house of Major Edward Bliven, in Westerly, in the County of Kings, February 3d, A. D. 1774.

"The Honorable Samuel Ward, Esq., chosen Moderator.

"The Moderator and several other gentlemen laid before the meeting the vast importance of civil and religious liberty to society, and then stated the natural and constitutional rights and privileges of the Colonists, and the many infringements of those rights by several acts of Parliament for raising a revenue in America, and other constitutional purposes: upon which the Moderator and Joshua Babcock, Esq., Mr. James Rhodes, Col. Wm. Pendleton, Mr. Geo. Sheffield, Oliver Crary, Esq., and Capt. Benj. Parke were appointed a committee to take the important subjects before the meeting into their consideration, and report as soon as may be, what measures will be proper for the town to take in the present alarming situation of the Colonies. The meeting was adjourned for a few hours, and the freemen being again assembled, the committee reported the following resolves, all of which were unanimously received and voted:—

"1st. *Resolved*, That our ancestors, being oppressed in their native country, and denied the liberty of worshiping God according to the dictates of their consciences, had a natural and just right to emigrate from Britain to this or any other part of the world.

"2d. That upon their arrival in America, they found the country in the actual possession of the Indian natives, who had the sole and absolute jurisdiction of the same, and a perfect and exclusive right and property in the soil and its produce of every kind.

"3d. That they purchased the soil, and with it the jurisdiction of the country, of the Sachems, the then sole lords and proprietors thereof, and accordingly became possessed of an exclusive, natural, and just right and property in the same, with a right to improve or dispose of the same and its

Samuel Ward

LIEUT. COL. 1ST. R. I. CONT. CLARKE'S REGIMENT,

AIDE OF GEN. ARNOLD AT REVOLUTION.

From the Painting Dec. Aug. 1832

various produce, in any manner which they chose, and might have incorporated themselves into distinct or separate societies or governments, without any connection with any European power whatsoever.

"4th. That their attachment to their native country and its excellent Constitution made them forget their former sufferings, and hope for better times, and put themselves and the vast territory which they had acquired under the allegiance of the Crown of England, upon express conditions that all their natural, civil, and religious rights and privileges should be secured to them and their heirs forever. This security was solemnly granted and confirmed accordingly in their respective charters, with all the 'liberties and immunities of free and natural subjects within any of the dominions of the then King of England, &c., his heirs or successors, to all intents, constructions, and purposes whatsoever, as if they or every one of them had been born within the realm of England,' and these privileges have been since confirmed by several acts of Parliament.

"5th. That the charter of this Colony doth in the strongest manner possible, grant unto the inhabitants thereof, all those rights and privileges, with complete jurisdiction within the territory they had purchased, and an entire exemption from all 'services, duties, fines, forfeitures, claims, and demands whatsoever, except the fifth part of all ore of gold and silver found in the Colony, which is reserved in lieu of all other duties.'

"6th. That the act of the British Parliament, claiming a right to make laws binding upon the colonies in all cases whatsoever, is inconsistent with the natural, constitutional, and charter rights and privileges of the inhabitants of this Colony.

"7th. That the acts of Parliament forbidding us to transport our wool by water from one town to another, or prohibiting the working up the iron or other raw materials which the country affords, are arbitrary, oppressive, and inconsistent with our natural and charter rights.

"8th. That all acts of Parliament for raising a revenue in America are a notorious violation of the liberties and immunities granted by charter to the inhabitants of this Colony, and have a tendency to deprive them of the liberties, which, as freemen, they have a right to, by Magna Charta and the Bill of Rights, and also to deprive them of the fruits of their own labor and the produce of their own lands; and make the present colonists and all their property, slaves to the people, or rather to the ministry of Great Britain.

"9th. That the granting of salaries to the Governors and Judges of the colonies; the enlarging the jurisdiction of the Court of Admiralty; the appointment of the Board of Commissioners; the increase of the Custom House officers; the arbitrary power given to those officers to break into any man's house (ever considered by law as a sacred retirement from all force and violence till now), and to forcibly enter his bed-chamber, break open his desk and trunks, and offer all kinds of insults to his family; the introducing fleets and armies to supply those officers and enforce a submission to every act of oppression, are inconsistent with every idea of liberty, and will certainly, if not immediately checked, establish arbitrary power and slavery in America, with all their fatal consequences.

"10th. That the act of Parliament entitled an 'Act for the better preserving His Majesty's Dock-yards,' &c., is a flagrant violation of all our natural and constitutional rights; for by this act any man in America may be seized and carried to any part of Britain, there to be tried upon a pretense of his being concerned in burning a boat, vessel, or any materials for building, or any naval stores, &c., and being deprived of a trial by his peers in the vicinage, and subjected to a foreign jurisdiction, under the direction of those who neither know nor regard him; tho' innocent, he is sure to be entirely ruined.

"11th. That the act allowing the East India Company to export tea to America, subject to a duty payable here, and the actual sending the tea into the colonies by the Company, are manifest attempts to enforce the revenue acts, and undoubtedly designed to make a precedent for establishing the taxes and monopolies in America, in order that a general tax upon all the necessaries of life, and all our lands, may take place; and monopolies of all valuable branches of commerce may be established in this country. We will, therefore, neither buy, sell, or receive as a gift, any dutied tea, but shall consider all persons concerned in introducing dutied tea into this Town as enemies to their country.

"12th. That it is the duty of every man in America who loves God, his King, or his country, to oppose by all proper measures, every attempt upon the liberties of his country, and particularly the importation of tea subject to a duty, and to exert himself to the utmost to obtain a redress of the grievances the colonies now groan under.

"13th. That the inhabitants of this Town ever have been, and now are, loyal and dutiful subjects to their Sovereign; that they have a most affectionate regard for their brethren in Britain and Ireland; that in all the wars in America, they have, when the Government has been constitutionally applied to by the Crown, granted all the aid in their power, and frequently more than was expected; that they are still ready, when called upon in a constitutional way, to grant such aid and assistance to the crown as the necessity of the case may require, and their ability will admit; but though we are ready to sacrifice our lives and fortunes for the true honor and interest of our sovereign and the good of our mother country, we cannot give up our liberties to any person upon earth; they are dearer to us than our lives. We do, therefore, solemnly resolve and determine, that we will heartily unite with the other towns in this and all our sister colonies, and exert our whole force and influence in support of the just rights and privileges of the American colonies.

"14th. That the Moderator and Joshua Babcock, Esq., Mr. James Rhodes, Mr. George Sheffield, Major James Babcock, or the major part of them, be a committee for this town to correspond with all other committees appointed by any town in this or the other colonies; and the committee is directed to give the closest attention to everything which concerns the liberties of America; and if any tea subject to a duty should be imported into this town, or anything else attempted injurious to liberty, the committee is directed and empowered to call a town meeting forthwith, that such measures may be taken as the public safety may require.

"15th. We highly applaud, and sincerely thank our brethren in the several sister colonies of America, particularly in Boston, Virginia, and Philadelphia, for their noble and virtuous stand in defence of the common liberties of America; and we return our thanks to the Town of Newport for their patriotic resolutions to maintain the liberties of their country, and the prudent measures they have taken to have the other towns in the colony to come into the same generous resolution.

"*Voted*, That the proceedings of this town meeting be published in the *Newport Mercury*."

It is sufficiently evident that the above patriotic paper was penned by Gov. Samuel Ward; he, however, wrote for the hearts of his fellow-townsmen. The people cherished no disloyalty to law and legitimate government, but simply the opposition of principle to manifest usurpation and oppression. Nobly had they defended the Crown in the French and Indian wars. In 1754, Westerly and Charlestown

organized, for the defense of the coast, an artillery company of one hundred men. They adhered to the Crown till their chartered rights and privileges had been purposely and persistently trodden under foot. In May, 1774, Westerly sent a letter to the inhabitants of Boston, sympathizing with them and indorsing the policy of non-importation; nor content with this, in August following she sent a liberal sum of money for the relief of the city, as it was now beleaguered by the enemy. For this purpose Hon. Joshua Babcock "generously subscribed one hundred dollars."

On the approach of the great issue, when just resistance to arbitrary power was by necessity raised to the height of just revolution, Rhode Island, trained to the recognition of free principles, was prompt and bold to meet the issues of the hour. On the 4th of May, 1776, two months before the birth of the immortal Declaration of Independence by the Continental Congress, the General Assembly of this colony, in which Joshua Babcock and Joseph Noyes were deputies from Westerly, "passed an act discharging the inhabitants of the Colony from allegiance to the King of Great Britain. The measure was carried in the upper house unanimously, and in the house of deputies, where sixty were present, with but six dissentient voices. The overturn was complete; the act was at once a declaration of independence, an organization of a self-constituted republic." On the part of so small a colony, to thus stand out as a separate power in the earth was an exhibition of no small measure of moral courage. And she instructed her delegates to the Colonial Congress "to secure to the colony, in the strongest and most perfect manner, its present established form and all powers of government, so far as they relate to its internal police and the conduct of its own affairs, civil and religious."

It is difficult, at this late day, to obtain full and accurate accounts of the military forces furnished for the war from this portion of the State. They were necessarily blended with the army of the country. Of the local facts pertaining to this region, few and fragmentary records only remain. It is certain, however, from what we obtain, that the heart of this region throbbed strongly and warmly in the patriot cause. The deeds of many of the inhabitants of Westerly are justly held in proud remembrance by their descendants. We can only now give a few general facts.

Throughout the revolutionary period, peril was imminent from the English navy on the coast. The enemy captured Block Island, and also the Island of Rhode Island, which they held till 1779. Marauding and plundering expeditions were frequent along the shore. The records of the town were removed for safety, and two volumes of them were lost.

Of the militia, in 1776, Joshua Babcock was major-general; Joseph Noyes, colonel; Jesse Champlain, lieutenant-colonel; Jesse Max-

son, major. Thus we find a regiment organized in this corner of the State. In 1777, Capt. Samuel Champlain commanded "the guard" stationed on the sea-shore as a defense against the British barges. In the same year Mr. Samuel Sheffield and others, at their request, were authorized by the State to fit out a small privateer.

Perhaps the roll of military companies, with their officers for 1777, may be taken as an index of the whole period of the war.

The Artillery Company, of Westerly, Hopkinton, and Charlestown, counted, "Augustus Stanton, captain; Thomas Noyes, first lieutenant; William Gardner, second lieutenant; Charles Crandall, ensign."

Westerly, besides being represented in the coast guard and artillery, had three militia companies, officered as follows: "First Company: Joshua Pendleton, captain; Ephraim Pendleton, lieutenant; Simeon Pendleton, ensign. Second Company: John Gavitt, captain; Stephen Saunders, lieutenant; William Bliven, ensign. Third Company: George Stillman, captain; Peleg Saunders, lieutenant; Asa Maxson, ensign."

In *Charlestown*. — "First Company: John Parks, captain; Gideon Hoxie, Jr., lieutenant; Christopher Babcock, ensign. Second Company: Amos Greene, captain; Beriah Lewis, lieutenant; Daniel Stafford, ensign."

In *Richmond*. — "First Company: Richard Bailey, Jr., captain; John Woodmansie, lieutenant; Joshua Webb, ensign. Second Company: John Clarke, captain; Jeremiah Tefft, lieutenant; Pardon Tefft, ensign."

In *Hopkinton*. — "First Company: Henry Welles, captain; Sylvanus Maxson, lieutenant; Thomas Welles, Jr., ensign. Second Company: George Thurston, Jr., captain; Randall Welles, lieutenant; Joseph Thurston, ensign. Third Company: Jesse Burdick, captain; Uriah Crandall, lieutenant; Lebbeus Cottrell, ensign."

In the "Alarm Company" of *Hopkinton*, for 1779, we find, "Thomas Wells, 2d, captain; Elias Coon, first lieutenant; John Pierce, second lieutenant; John Brown, ensign."

For the "Alarm Company" of *Westerly*, in the same year, we find, "Joseph Maxson, first lieutenant; Peleg Barber, second lieutenant; Silas Greenman, ensign." And of field officers in this region we find, "Joseph Stanton, Jr., colonel; Jesse Maxson, Esq., lieutenant-colonel; Joseph Pendleton, Esq., Jonathan Maxson, Esq., majors."

These names of companies and officers suffice to show that all the land was in arms. The entire strength and resources of the town were involved in the struggle. Even the boats belonging to the fishermen were pressed into the service along the coast and in the vicinity of Newport. While the men were in camp and in battle, the women managed the home affairs and toiled at their looms.

In 1781, Westerly enrolled "four companies of militia," besides her quota in the Continental battalions; the whole must have absorbed one fifth of her population, for in 1777 the town numbered 1,812 inhabitants.

In June, 1775, the town provided for the distribution among the freemen of "Powder, Balls, & Flints."

"*Feb.* 12, 1776. — Voted, That the two field pieces ordered by the General Assembly to be deposited in this town, be stationed near the sea on the land of Nathan Babcock, 2d, Esq., and to be used on any sudden invasion as need requires."

"*Apr.* 17, 1776. — Voted, That Mr. David Maxson be paid 32 shillings for bringing the Powder & Lead from the town of Providence, &c."

"*June* 4, 1776. — Voted, That the store of lead now in this town be run into bullets for firearms of several sizes, & Mr. David Maxson is appointed to run the same as soon as may be, &c."

At a town-meeting held Aug. 27, 1776, it was —

"*Voted*, That the captains of military companies shall consider themselves holden to look out for guns delivered into the hands of the individual soldiers, and to see that they shall be delivered up when called for.

"*Voted*, That deputies should be instructed to ask the General Assembly to augment the coast guard from 14 to 50 men, to be under the command of captain of train of artillery."

Sept. 18, 1776, a meeting was held at Major Edward Bliven's, to raise six men in every one hundred, to replace Colonel Richmond's regiment now in the field, but under marching orders for New York. But here the meeting found an obstacle to action, for no freeman could act legally until he had signed the declaration or test act (so called), and no copy of said declaration was in town. But while the meeting waited, the required instrument was procured from Charlestown, and business proceeded under Job Bennett, Esq., Moderator. Meantime —

"*Voted*, That Mr. Simon Ray Littlefield and Mr. Stephen Franklin have passes to Block Island as they come with passes from N. Y. Head Quarters."

Here is a copy of the Declaration, viz. "We, the subscribers, do solemnly and sincerely declare, that we believe the war, resistance, and opposition in which the United American Colonies are now engaged against the fleets and armies of Great Britain, is, on the part of the colonies, just and necessary, and that we will not directly or indirectly afford assistance of any sort or kind whatever to the said fleets and armies during the continuance of the present war, but that we will heartily assist in the defence of the United Colonies," signed by Job Bennett and forty-nine others. After signing, proceeded to vote a bounty of four dollars to each volunteer who should enlist to go to the Island of Rhode Island, to take the place of Colonel Richmond's regiment. Each man was to be equipped with blanket, knap-

sack, and all other accoutrements, which accoutrements were to be furnished by the town, and when no longer used in actual service to be returned to the treasurer, or forfeit value thereof (casualties excepted).

Col. Joseph Noyes and Col. James Babcock were appointed a committee, with powers, to purchase or impress into the service blankets, arms, etc. The men were to be equipped as aforesaid, and supplied with two days' rations, by 12 of the clock to-morrow.

Nov. 11, 1776, there was a meeting called to see that the salt stored at Dr. Joshua Babcock's be not sent away, but that the fact be rendered to the honorable committee of assembly sitting in recess, that there is not a proper supply in this town. Capt. Peleg Saunders is appointed a committee on the part of the town to negotiate with the assembly's committee, in this matter.

Nov. 29, 1776, at a meeting of which John Babcock was the moderator, —

"*Voted*, That Col. James Babcock and Joseph Crandall be appointed to assist in the equipment of soldiers to go to the Island of Rhode Island, according to the act of the General Assembly.

"*Voted*, That a horse cart be provided to carry the baggage of soldiers to the Narragansett Ferry."

Jan. 8, 1777. — At a meeting held at the house of Col. Elias Thompson, —

"*Voted*, That Reformadors be called upon to organize a military company."

This vote was carried into effect, a company formed, and officered as follows: —

Elkanah Babcock, *Captain.*
Wm. Vincent, *Lieutenant.*
Amos Pendleton, *Ensign.*

Jan. 14, 1777. — At a meeting at Col. Elias Thompson's house, the soldiers were divided into three divisions, and one of these was to be under marching orders for Head Quarters at all times.

Chose Edwin Bliven, Captain of the alarm men; Hezekiah Saunders, Lieut.; James Bliven, 2d Lieut.; and John Green, Ensign.

The alarm men were so arranged in divisions that each squad or division was to be under marching orders for a month, and then the second division stood liable, and so on in rotation.

The alarm men for the first month consisted of John Cottrell, and twenty-eight others; for the second month, Geo. Potter, Thomas Rathbun, and twenty-four others; for the third month, David Maxson, and twenty-three others.

March 3, 1777. — Town-meeting at the house of Thomas Maxson, for the purpose of drawing a juror to sit upon the case of the

capture of the schooner "Two Brothers," tried in the maritime court sitting in South Kingstown, Hon. John Foster, judge, presiding.

April 16, 1777. — Town-meeting at the dwelling of Major Edward Bliven. Dr. Joshua Babcock, moderator. Made choice of Elder Thomas Ross and Col. James Babcock as deputies to the General Assembly. Dr. Babcock gave his fees as deputy to the town, which the meeting directed to be indorsed on his note against the town. In colonial times the tories paid their Assembly men.

Oliver Burdick is to be paid $10 for the use of his house as a guard-house, near Watch Hill beach. Six shillings to be allowed for half a cord of wood furnished Watch Hill guard, and eighteen shillings for one and a half cords furnished the guards on Noyes' beach.

Prox for Governor, Nicholas Cook, 49, and 3 in opposition for Hon. Wm. Greene. The result of vote carried to Newport by Col. James Babcock.

May 2, 1777. — Meeting at Col. Elias Thompson's to see about enlisting the town's quota, if not yet completed; the same to be for the Continental Battalion, according to the act of the General Assembly.

"*Voted*, That the Nine Pounder be kept at Col. James Noyes' Neck."

Silas Greenman sent to Providence for ammunition, and $11 allowed for his services.

"*Voted*, That the deputies to the General Assembly shall receive nine shillings and six pence per day till August next.

"*Voted*, That the families of soldiers serving in the cause of their country shall be cared for by the Town Council during their absence."

A committee was also appointed at this meeting to look after unpatriotic people engaged in speculating and raising prices contrary to the act provided.

"*June* 3, 1777. — Col. James Babcock chosen Captain of the Train of Artillery; Peleg Pendleton, Lieut. of sd Train." Nathan Babcock was appointed to secure materials for an "Ammunition Cart."

Aug. 26, 1777. — Captain Joseph Pendleton was engaged as a recruiting officer in the town "to enlist soldiers in the Continental Service."

Dec. 2, 1777. — A request was made of the General Assembly to replace the "guns and other implements lost by the Disaster the Boats met with in oversetting at Point Judith." Eight men were lost in this disaster.

Jan. 30, 1778. — Capt. Joseph Pendleton was appointed to "collect the stockings that are still deficient to clothe the soldiers."

Aug. 25, 1778. — The record speaks of "the freemen being chiefly called away in the Expedition against Rhode Island."

Oct. 11, 1779. — The town adopted the schedule of prices of articles arranged at a "Convention held at East Greenwich Sept. 27th."

July 7, 1780. — The town voted "Three Gallons of Rum to treat the soldiers enlisted and to encourage those that have a mind to enlist."

Jan. 16, 1781. — It was voted that certain officers should arrest all persons who were "disaffected & inimical to the Liberties & Privileges of the United States."

Jan. 25, 1781. — Mention is made of "the Alarming Circumstance of the Trade carried on with the Enemy."

Sept. 25, 1781. — A town meeting was held "to raise Beef for the Support of the Army, or raise means to purchase the same, &c."

In 1781, several sick persons were "set on shore in this town from a Cartel Sloop from New York."

March 8, 1782. — The town voted a "Bounty of Thirty Silver Dollars to each soldier enlisting to fill the Town's Quota."

March 21, 1782. — Thomas Noyes was appointed to forward "Blankets & Stockings" for the use of the army.

The records for February, 1782, contain the copy of a discharge, written by General Washington, for Jacob Briggs, who had lost "an arm," and was also suffering from disease.

Not only did the brave-hearted women of that day turn their earnest hands to the distaff, loom, and needle, but they rose up to do all home duties. They conducted the dairy; they managed horses, cattle, and flocks; they even grasped the plow and the sickle. During one season, as nearly all the men were absent, watching the coast, besieging the enemy at Newport, marching to distant fields of action, the women organized themselves into a band to gather in the harvests. They would complete the work of one farm, and then pass to another. In Hopkinton, in one district, there was scarcely a man save the aged fathers remaining to assist these heroines. The faith and works of such women deserve a lasting grateful record.

Watch Hill was the point of lookout. This promontory was so named from a "watch tower" and "signal station" built there, on Bear Hill, during the old French war in 17—. The old signal was fire and smoke, — smoke by day, and fire by night. This watch tower was renewed in the Revolution by "the guard" of the coast, looking out for British ships and barges. Napatree Point (Naps and Tree Point) was then covered with thick woods, and offered an opportunity for the enemy to land and conceal a force. Indeed, it is reported that the neck of land leading to the Naps was so broad that it contained a swamp and pond that served as a haunt for foxes. The roots of the ancient trees, now far from the shore, are frequently torn up by the waves in heavy gales. This is also true of the shore on the east side of Watch Hill.

A mournful incident, involving irreparable losses to several

worthy families, occurred during the Revolution, the full particulars of which, as they failed to be printed at the time, however deeply they were written on many hearts, have, with the departure of that generation, almost passed from our reach. We greatly regret that we cannot recover all the names.

In 1777, three boats, each containing seven men, were fitted out in Westerly to join Sullivan's expedition. In passing Point Judith in the night, two of the boats were upset by the heavy sea swells, and of the fourteen men thrown into the ocean, eight perished. We give the names so far as obtained: William Babcock, Joseph Hall, Nahum Babcock, Zebulon Pendleton, —— Babcock, Isaac Pendleton, —— Bigelow, —— ——.

A story of this period is told of a black man of great stature and strength, who lived near Watch Hill, and was known by the name of Vester. At low water he was accustomed to swim to the ledge (now the Spindle) beyond Watch Hill, and fish till driven off by the flood tide. He was captured by a party of British foragers, and taken to Fisher's Island, where he was treated as a slave and driven to heavy tasks. He could lift a tierce of molasses, or carry seven bushels of salt. Displeased with his servile labors, and incapable of brooking captivity, he determined upon his escape. Improving the season of ebb tide, and concealed by the shades of evening, he plunged into the Sound, swam out into the current, and, resting as a floater, was borne by the tide opposite Watch Hill, when, resuming his great power as a swimmer, he safely reached the shore, and so returned to his home. It is also told of Vester that once, between sunrise and sunset, he threw the trees and cut and laid up sixteen cords of wood. We give the story as we heard it.

The town's quota of "tow cloth" for the Continental troops in 1782, was "one hundred and twenty-five yards."

Dr. Christopher Avery Babcock was an eminent surgeon in the Revolutionary army. He was present at the Danbury fight, wherein the gallant Wooster lost his life. He finally died of small-pox in Tiverton, R. I., Nov. 2, 1780. He married Mary Benedict, of Danbury, Conn., and left an infant son, afterwards Major William Babcock, of New Haven, Conn, who was killed at the head of his battalion, on the New Haven Green, by a fall from his horse. To him was presented a gold medal, as a token of respect, for the services of his father, by the citizens of Danbury. Hon. James F. Babcock, of New Haven, is his son.

During the Revolution, Capt. Joseph Dodge, of this town, owned and commanded a vessel named the "Lucretia." In his patriotic zeal, he transformed his vessel into a privateer. Securing a suitable armament, and accepting Benjamin Pendleton as lieutenant, and Smith Murphy as gunner, he was ready to put to sea, but was taken

sick. No time could be lost. Lieutenant Pendleton accepted the command, and the "Lucretia" turned her prow to the ocean. Near Block Island she fell in with an English privateer, the "Huffa," that had seriously annoyed our coast. The chase closed by an engagement, short but decisive. The "Lucretia" captured the "Huffa," and brought her into Stonington. This put a feather in the cap of Lieutenant Pendleton.

Dr. Joshua Babcock, already mentioned as a major-general of militia, was also a member of the State's council of war. His abilities and character gave him great prominence. Benjamin Franklin, while postmaster-general, in his official tours through the country, made Mr. Babcock's house his resting-place; and it is stated that he attached lightning rods to the doctor's residence. He established the first post-office in town in 1776, and appointed Mr. Babcock postmaster. The receipts of the office for this year were one pound, three shillings, and eight pence. Prior to the Revolution, the nearest post-office was at New London, Conn.

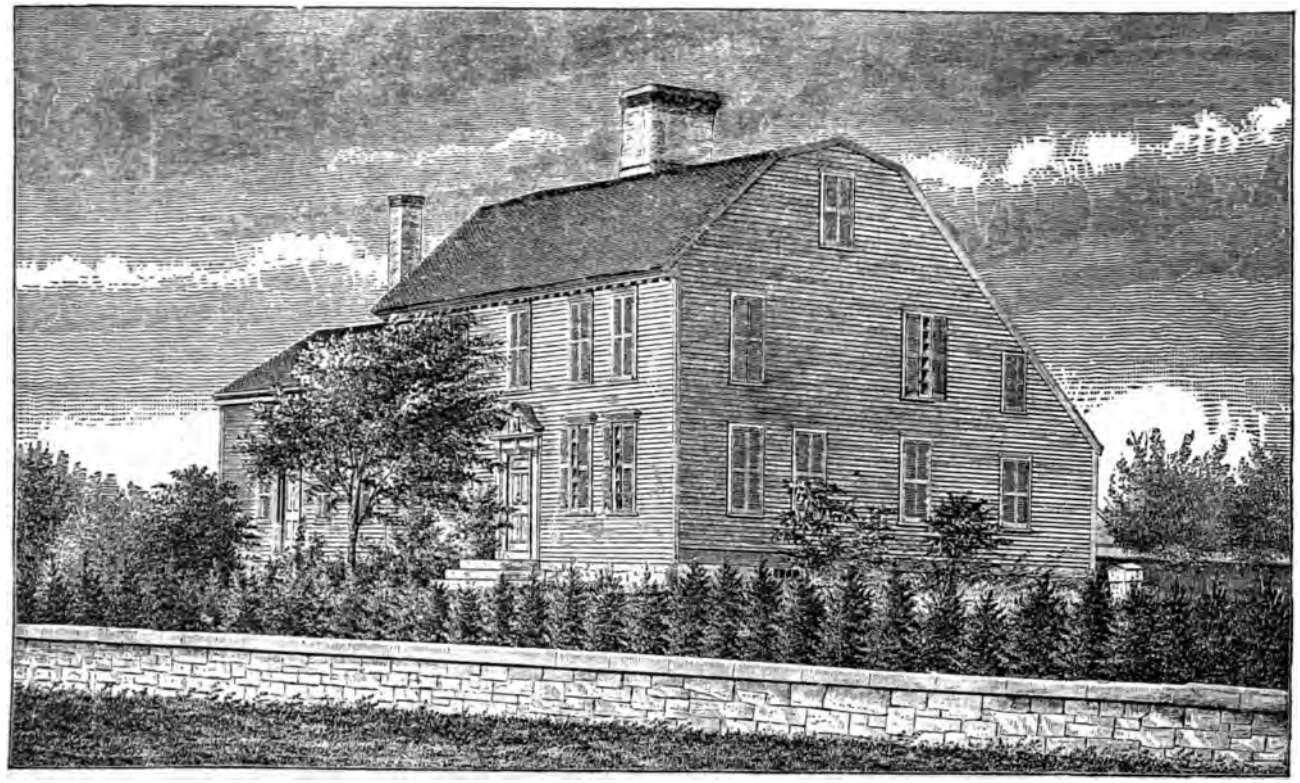
The large and elegant mansion of Doctor Babcock is still standing, at present owned and occupied by the widow of Orlando Smith, Esq. Even now the edifice is admired for its strength and beauty. The Dutch tiles around the fire-places, the elaborate cupboards and ceilings, the carved and costly staircase, the secret closets, and the deep wine-cellar, attract the attention of visitors.

Dr. Joshua Babcock was enrolled among the Baptists. As such, he was elected one of the first corporators of Brown University in 1764, and was one of the Board of Fellows in 1770, and is recorded in the History of the University as a Seventh Day Baptist.

Another conspicuous character was Col. Harry Babcock, who served in the Continental army, and also served effectively in the previous wars. He was liberally educated, accomplished in manners, and possessed unusual charms of personal presence. During his visit in England, when introduced to the Queen, instead of following the custom of persons of his rank in kissing her hand, he boldly impressed the salutation upon her cheek, remarking that such was the "mark of politeness in America." Unfortunately, during the war, Col. Babcock gave "incontestable proofs of insanity," and was consequently retired from the service.

Relative to these eminent witnesses of Westerly, we subjoin a memorial paper from the pen of Major Paul Babcock, son of Colonel Harry, and grandson of Doctor Joshua.

"Dr. Joshua Babcock was born in Westerly, in the year 1707. He was graduated at Yale College, and soon after commenced the study of physic and surgery in Boston, and afterwards went to England to complete his education. He settled in his native town, where he soon obtained an extensive practice. He soon after opened



THE OLD BABCOCK HOUSE.

as extensive a retail country store as any between New York and Boston. He was likewise much in public business. As chief-justice of the Supreme Court of the State, he pronounced the sentence of death on the notorious Thomas Carter, for the murder of Jackson. Doctor Babcock had two half-brothers and three sons, which were all graduated at Yale College." He died April 1, 1783. "His eldest son, Col. Harry Babcock, was born April 26, 1736. He entered college at the age of twelve, and took his degree at sixteen, at the head of his class. At the age of eighteen (1754) he was appointed captain of a company, composing one of a regiment raised in this colony, and marched to Albany, from thence to Lake George, and joined the army in the campaign of 1756, to dislodge the French from Canada. Sir William Johnson, commander-in-chief, detached four hundred men, under Colonel Williams, to reconnoitre. Captain Babcock, with sixty men, constituted a part of the corps. They were attacked by the enemy, commanded by Baron D'Eskau, and defeated. Colonel Williams and Captain Babcock had nineteen men killed and wounded. Baron D'Eskau was taken prisoner. Next year Captain Babcock was promoted major; at twenty-one, was promoted to a lieutenant-colonel; at twenty-two, he commanded the Rhode Island Regiment, consisting of 1,000 men; and in July, 1758, marched 500 of his men with the British army against Ticonderoga. He had 110 men killed and wounded, and was wounded himself by a musket ball in the knee. In this attack, the British and Provincial army had 1,940 men killed and wounded. The next year he helped to take the fort under General Amherst, without the loss of a man. He had then served five campaigns in the old French war with great reputation. About the age of twenty-five, Colonel Babcock spent a year in England, chiefly in London, where he was treated with as great respect by the nobility and gentry as any other American of his time. Soon after his return, he married and settled in Stonington, Conn., and commenced the practice of the law. When the Revolution commenced, he was a stanch Whig; and in 1776 he was appointed by the Legislature commander of the forces at Newport. While commander at this time, he had one opportunity to display his courage. On an open beach, with an eighteen-pounder, he drove off the British man-of-war 'Rose,' by his own firing. He had practised as an engineer at Woolwich, when in England. He was so severely affected by a fit of sickness in the winter following, that he never entirely recovered. Colonel Babcock was a man of fine person, accomplished manners, commanding voice, and an eloquent speaker."

Of his church relations, we have found the following paper, which we have copied from the records of the first Ecclesiastical Society in Stonington, Conn., in which town Colonel Babcock then resided.

"BOSTON, May 27th, 1788.

"These are to certify to all whom it may concern, that the following is an extract from the Church book belonging to the first Baptist Church in this Town (Boston) October 14th, 1751. Henry Babcock of Westerly, Rhode Island Colony, son of Joshua Babcock, Esq., was baptized and received into the Church, being between 17 and 18 (15 and 16) years of age.

"SAMUEL STILLMAN,
Pastor of said Church.

"The above Certificate is recorded October 6th 1788, pr.
JOHN COTTON ROSSITER, *Society Clerk.*

Of Rev. Luke Babcock, another son of Dr. Joshua Babcock, we copy a brief account from the New Haven *Palladium*.

"He graduated at Yale College, and married Grace Isaacs, a cousin of Judge Isaacs, of New Haven. While Luke's brother Harry was an ardent Whig, Luke himself was as ardent a supporter of the King and of the Established Church, whose minister he was. He was associated with the Rev. Mr. Seabury, afterwards Bishop Seabury, the first Episcopal Bishop of Connecticut. Their station was in Westchester, New York, adjoining the Connecticut line. Their loyalty to Great Britain was so offensive to the Whigs of Connecticut that a party went from Hartford and New Haven to seize them. The Rev. Mr. Seabury was brought a prisoner to New Haven, but was liberated by Governor Trumbull. On the retreat of the American army from Long Island, Mr. Seabury placed himself within the British lines, and furnished General Clinton with maps and plans of the vicinity of Westchester. His friend and associate, the Rev. Luke Babcock, was carried to Hartford, and there imprisoned. Why Governor Trumbull did not also liberate him does not appear. He was kept from October, 1776, to the following February. His health giving way, he was liberated under orders to remove within the British lines. He reached home (Philipsburg, N. Y.) in a raging fever, and died in a few days after. A fine portrait of him is now (1857) in possession of one of his descendants in New York City, unless it has met with some misfortune as sad as that which has befallen his brother Harry's at Mr. Ward's house in Saybrook."

Moved by patriot zeal, the General Assembly of Rhode Island, in 1781, "to obliterate, as far as may be, every trace and idea of that government which threatened our destruction," enacted "that the name of King's County . . . shall forever hereafter cease, and that, in perpetual and grateful remembrance of the eminent and most distinguished services and heroic actions of the illustrious commander-in-chief of the forces of the United States of America, the said county shall hereafter be known . . . by the name and style of Washington."

After seven long years, — or, more properly, eight years, — the great struggle was at last successful, and the dove of peace spread her wings over a new-born republic.

It seems hardly proper to close our allusions to the Revolution without some glances at the inner life of the people, during the period of their trials, sacrifices, and heroisms. The imagination may

depict somewhat of the labors, self-denials, and exciting scenes; but the pen is too feeble to portray even these imperfect sketches of the fancy. Men can never realize scenes that they have not actually experienced. One may read the most accurate and graphic account of an earthquake or a conflagration, yet he will but dimly apprehend the real scene. The land was wrapped in the thick and rolling clouds of war. A few weak colonies were contending with the leading empire of the earth. Alarms filled the homes of our fathers by day and by night. Hostile fleets hovered on the coast, and the roar of their guns reverberated over the hills. Plundering and assaulting parties visited the shore. Armies were hurried to and fro to meet the enemy. Guarding artillery was planted upon the exposed points. Two-six-pounders opened their black and fiery lips on Watch Hill. Fathers, husbands, and brothers were away at Newport, or Boston, or Quebec, or Trenton, or Yorktown, to meet the shot and bayonets of the foe. Scores of these fell by disease or wounds received in battle, and were buried with their comrades of the other colonies. The sad intelligence of the fall of brave men was brought by the post-riders. Tears and lamentations broke forth in many a dwelling, from sister and mother and wife and children. But the lofty love of right, true devotion to the great principles of liberty, and a regard for the interests of coming generations, nerved the bleeding bosoms to endure the sacrifices. Faith rose above sufferings, and, remembering that the vicarious principle has run through all human history, and is even a glorious feature in the government of God, took heart to endure to the end, sometimes not dimly seeing the happy day of freedom that finally came to bless the continent. Verily, Heaven gave to our fathers and mothers a kind of inspiration. Their lives were given for the world's good. The blood of the Revolutionary dead gave an unspeakable value to our land, being the price of the principles woven into our government. In our present freedom, wealth, and prosperity, we cannot forget the self-denials, the toils, the perils, the tears, the martyrdoms whereby all was purchased. And never may the scenes of the Revolution perish, — the alarm, the call to arms, the hurried assembly, the firm resolve, the enlistment; the wheel, the shuttle, the needle, the midnight lamp, the moistened eyes of heroic women; the sword, the bayonet, the march, the bivouac, the roll of the drum, the battle, the wounds, the groans of dying men, — the heroic sacrifices of a noble generation, — men doing and daring unto death, that their children and their children's children might be free and prospered. Even the graves of such a generation hallow our land, and are a perpetual inspiration to the people.

The American Revolution was the birth of an idea, the child of a principle, as all great and lasting events must be. Whoever would understand the Revolution must first understand the idea that gave

it origin and power. The underlying principle was that representation ought to accompany taxation. The burden of taxes must have the check and the safeguard of assured representation. This was a fruit, indeed, of old English law, and was supported by man's moral sense. Christianity first gave the idea to the world, and finally wrought it into a national force. Around this principle mainly the Revolution rallied its forces.

A word should be said of Westerly's losses through the paper money of the eighteenth century.

In society, as in nature, action and reaction are equal. The monetary action in the Revolution of issuing bills of credit beyond the ability of the country to redeem them, resulted in disastrous repudiation. The faith of theorists in Continental paper and State scrip could not reverse the established law of the world, that money is real only when it represents accumulated labor. To utter bills on any other basis, though necessitated by the exigencies of war, is ever a perilous expedient. Multitudes of private and public losses have illustrated the folly of mortgaging the future when it is not given to man to look into futurity. It is more than presumption, it is a positive moral obliquity for one generation to contract a debt for another to discharge. The disturbances of business, and the repinings and heartburnings following the depreciation of the bills issued in the throes of the Revolutionary struggle, rightly studied, are an admonition against the folly of an inflated currency.

CHAPTER XVI.

THE WILCOX CHURCH.

As one of the results of the new religious life poured into the town by the Great Revival, another church, kindred to the Indian Church and the "Hill Church," was organized in the eastern portion of the town in 1765. According to its records, it was designated as the "Third Church of Christ in Westerly." It was always popularly known, however, as the "Wilcox Church," from the name of its principal pastors. It was composed of Separatists from the Presbyterian and Sabbatarian churches, with a few Baptists proper. The constituent members were: Isaiah Wilcox, Elisha Sisson, David Wilcox, Valentine Wilcox, James Babcock, Mary Lewis, and Anstris Dunbar.

It was recognized by a council of New Light churches in August, 1770, and was properly a New Light body. At first the meetings were conducted by the brethren, and for years were held in private houses, chiefly at the residence of Isaiah Wilcox. The large meeting-house, lately standing in a dilapidated state, on the north side of the post-road, was raised July 16, 1786. The lot occupied by the house was given to the church by Nathan Bliven. The body then numbered 177 members.

Here again we find diverse ecclesiastical views attempting a coalition. In accommodation to the Sabbatarian Separatists, many meetings were held on Saturday. It is stated that for a time the Sabbatarian element well-nigh controlled the body. As thus the organization sanctioned two Sabbaths, two kinds of baptism, and lax communion, it never knew the peace of perfect union, or the strength of homogeneousness; though it illustrated the important fact that the spirit of true religion can endure great ecclesiastical imperfections and burdens.

The church expressed their Evangelical views and their indorsement of the Great Awakening at the opening of their records, in the following language: "God, who is boundless in love, free in mercy, and rich in his grace, towards poor fallen sinners, for the sake of his beloved Son, hath been pleased, in these last days, to remember a

number of our souls in mercy, in this part of the land, by sending his convicting and converting grace into our hearts, and has brought us out of nature's darkness into his marvellous light, and hath won us over to himself, by the compelling power of gospel grace, and united our hearts together in gospel covenant to serve God the remainder of our lives."

The first pastor of the church was Rev. Isaiah Wilcox, who was baptized in February, 1766, and ordained Feb. 14, 1771. He was a man of full habit, broad features, but fair face, and weighed about three hundred pounds. Possessing a sonorous voice and excellent powers of song, he made a strong and happy impression. He was a good man, an able preacher, and devoted to his work. Deservedly he enjoyed a wide and precious reputation. Under his ministry, in 1785, occurred a great reformation, which continued for nearly three years, and during which, more than two hundred persons were added to the church. The work was remarkably powerful in 1786. The honored pastor died of small-pox, incurred by a compassionate visit to a suffering townsman, March 8, 1793, at the age of fifty-five years.

This church was also a member of the Groton Union Conference, which it sometimes entertained. The first deacon of the church was Stephen Wilcox, ordained in July, 1771. Another revival was experienced in 1794, and sixty-two were received by baptism. Of Rev. Josiah Wilcox of this town, mentioned by Backus in 1784, we find no definite record; he was probably an assistant elder.

The successor to Isaiah was Rev. Asa Wilcox, ordained Feb. 18, 1802, though in fact he had been a leader and preacher for at least four years preceding his ordination.

Since the views and practices of some of the early churches of our country have often been misrepresented, especially in relation to the duties of churches and the support of the ministry, as they repudiated coercion and held to the voluntary principle, we may here give a copy of a paper, found on the church records, presented by Asa Wilcox, and approved by the church, Jan. 1, 1798.

"He proceeded to state the Constitution and practice of Churches and Ministers in the Standing Order (State Churches), in which their ministers necessarily grew rich and popular, and frequently at the expense of the daily necessaries of the poor in the church and society. And our Baptist brethren, in order to avoid this error, generally neglected their ministers to that degree that they frequently are necessitated to involve themselves in worldly business to supply their family wants, as greatly to hinder their usefulness in Zion. . . .

"Both practices he believed to be gross errors. He proceeded to state the character of a church of Christ:

"'1st. They must feel the absolute need of one to go in and out before them, and be over them in the Lord;

"'2d. They must dedicate and improve their spiritual gifts in Sabbath and Church labors: he (the minister) in the front of the battle; they (the

members) like Aaron and Hur staying up the arms of Moses, to the honor of Christ, the mutual strengthening of the church, and to the conviction of a world lying in wickedness;

"'3d. They must, according to what every one hath, contribute to the necessities of saints, and defray every necessary expense arising in the church, according to their several ability, and to know them that labor among them and are over them in the Lord.' . . .

"The whole burden of expenses ought to be borne by the property in the church, whoever may possess it. The minister's estate ought to bear as much as another brother's estate out of the same work and no more, by equality.

"Brother Asa also endeavored to state the character of the man called of God . . . to watch for souls as they that must give account; he must not be a lord in God's heritage, but an ensample to the believers, in word, in spirit, in charity, in faith and purity, and must give attendance to reading and exhortation and doctrine, made neither rich nor poor by his ministry; but as he freely receives from God must freely give to them; and they freely receiving from him ought freely to impart to him of their carnal things; and that it is absolutely necessary that there should be an understanding between churches and watchmen in all these particulars at laying the foundation for travel. . . .

"He conceived that a church covenant, understandingly made, requires the dedication of soul, body, abilities, and interests, to support the cause of religion, and under the government of the church."

This was more than four years prior to Asa's ordination; and the church indorsed the views presented.

Much might be said in honor of Mr. Wilcox. Besides ministering to this, he often preached to the "Hill Church," and in the regions round about, for his ability was in much demand. He was a man of ordinary stature, handsome presence, excellent voice, pleasing address, and readiness of powers. In his day, he held an enviable rank as a preacher, hence his good name and influence still freshly survive in all the churches to which he ministered. He finally removed, and labored in Connecticut. He died in Colchester, Conn., in 1832. His remains, about twenty years afterwards, were removed to Essex, Conn., a field of his labors, and laid by the side of the Baptist Church, and honored by a chaste monument.

Jesse Babcock and Wells Kenyon were ordained as evangelists June 23, 1802. As the records express it, Asa Wilcox was the "particular watchman," and Jesse Babcock and Wells Kenyon were "helps in the church"; they were helps in other churches as well. Formerly it was not unusual to have two ministers in the same church, especially where the body was large. Rev. Jesse Babcock often spoke to the "Hill Church" and the churches in the country around. He was a man of medium height, good proportions, and acceptable gifts. In his last days he inclined to Universalism. He died May 26, 1844, aged seventy-six. He was the last pastor of the church; indeed, the body fell into virtual dissolution before his death. During the latter part of his ministry, a person asked a

member of the church, "Who leads your meetings now?" and was answered, "Nobody leads; but Elder Jesse drives."

One of the worthy witnesses of this church was Dea. Oliver Dodge, born April 20, 1726; received into the body in February, 1772; ordained April 21, 1774; a clerk also till 1787; and served the church faithfully in the deacon's office for above forty years. He died March 11, 1815.

Jude Taylor diligently served the church as clerk from 1787 to 1810, when the regular records close. An ineffectual attempt was made to resuscitate the body in a time of revival in the town in 1832. At the meeting, Oliver Wilcox presided, and Job W. Rathbun acted as clerk. Four persons were added by experience and baptism. But no further records of proceedings has been found. The history of the organization, therefore, runs through a period of about seventy years. On the rolls of the church we have found about four hundred different names. Some of these were eminent for rank and influence. Among them was Lieut.-Gov. Edward Wilcox.

The church thus reported its membership to the Groton Conference: in 1791, 242; in 1800, 288; in 1805, 264; in 1809, 257. In 1810 the roll contained 262 names. In its day, therefore, this was a large church, embracing about one seventh of the population of the town.

Jude Taylor, who faithfully served the church for at least twenty-three years, and in the days of decline and darkness stood firmly at his post, died Dec. 10, 1847, aged ninety-four years.

CHAPTER XVII.

THE QUAKER MEETINGS.

PREVIOUS allusions have been made to the principles and practices of the Quakers, a people who have exerted no small influence upon the life of Rhode Island. Discussions and earnest debates occurred between Roger Williams and George Fox, but they were not the oppositions of malice or of persecution; and at least the two great reformers agreed in their devotion to religious liberty. The Quakers have been the stanch champions of the inalienable rights of men.

Westerly has had her witnesses of this peculiar, conscientious school. Three meetings have existed within the original limits of the township: one in the present limits of the town; one in Hopkinton; one in Richmond. These were branches of the South Kingstown Monthly Meeting, and appear to have been established almost simultaneously in 1743. Two of the meeting-houses were proposed and one was built in 1744. Evidently these meetings had their birth from the Great Revival. The New Light of the Spirit was joyfully welcomed by the open-hearted disciples of George Fox. They gloried in the new life that threw off the shackles of formalism and ceremonies, and broke the iron bands of church and state.

THE WESTERLY MEETING.

The house of worship for this meeting was built in 1744, at a cost of about three hundred pounds, near the present residence of John K. Dunn, Esq., on the north side of the post-road. A small cemetery, called the "Quaker Burial-place," is all that now remains to mark the spot. Prior to the building of the meeting-house, meetings were held at the residence of Stephen Richmond. After "the house was completed," "the South Kingstown monthly meeting" was held "alternately at Westerly and South Kingstown." "The ministers residing within the limits of this meeting, were James Scrivens (or Scribbens), Peter Davis, John Collins. Among the "active and efficient members of this meeting" were "John Collins, Jr., Peter Davis, Jr., Stephen Richmond, Solomon Hoxie, John Robinson, Cyrus Richmond, John Hoxie, Lot Trip, John Park,

Zebulon Hoxie, Thomas Wilbur (father of John Wilbur), Stephen Hoxie," the latter for years serving as clerk.

The first notable speaker in the Westerly meeting was Peter Davis, born in England in 1680, educated a Presbyterian, and a member of that denomination till his thirty-sixth year, when he accepted the faith of the Friends. At what time he came to reside in Westerly is not known, but here he became a religious leader. His ministerial services were not confined to this region; he traveled and addressed the meetings of Friends throughout New England, and was everywhere well received. In 1747 he passed through Connecticut, visited Albany, went to the Jerseys, to Pennsylvania, to Maryland, and then took ship from Philadelphia for England. France and England being then at war, he was taken prisoner on his passage by the French, but was shortly released. As shown by certificates, he did good service and was highly esteemed in the western and northern parts of England. After his return he labored much at home and in other parts of the country. His trade was that of a tailor. The maxim, "Honesty is the best policy," was ascribed to him in England and in this country. It was said of him, "Like the beloved, ancient disciple (John) of our Lord, to whom he had many times been likened, he frequently exhorted his brethren to love one another and to be faithful. . . . When far advanced in old age, he continued in the exercise of his gift with that warmth and brightness which are reflected by a near approach to the Sun of Righteousness." Before his death, as he was unable to go out, meetings were sometimes held at his house, when he would be moved to speak with all his wonted tenderness and fervor. He died Feb. 29, 1776, "an elder worthy of double honor."

This first Peter Davis was succeeded in the ministerial office by his son, Peter Davis, 2d, a man of true piety and peculiar gifts. Himself always kind and happy, he had the power to make all cheerful and hopeful around him. In his addresses he was remarkably laconic and forcible, often throwing the substance of a discourse into a single sentence. For his sermon on one occasion, he simply repeated the colonial motto, "Let every man mind his own business"; on another, the homely proverb, "Let every tub stand on its own bottom"; on still another, "If you want good neighbors, keep up the line fence." His aim was honest, pure, and practical; and he was as good as he was quaint. He lived "to the great age of one hundred and one years and seven months," and even ventured to wield his scythe after his hundredth year. He died Jan. 22, 1812.

Another singular preacher among the Friends was "James Scribbens, belonging to South Kingstown Monthly Meeting, and living in different parts of the Narragansett country," sometimes making his stay and preaching in Westerly. He was constitutionally simple, and quite unlearned, but he often produced happy results by his

preaching. In the use of his gifts he surpassed himself. The saying, "As weak as Scribbens," refers to him, but not a few were foiled by his power. At one time, "being engaged in repairing a breach in a stone-wall by the roadside, Dr. McSparran, who entertained a most contemptible opinion of the Quakers in general, and of James Scribbens in particular, in passing by on horseback, reined up his horse, and thus addressed him, 'Well, James, how many tons of pudding and milk will it take to make forty rods of stone-wall?' Whereupon, James dropped the stone he held in his hand, and, looking at the self-sufficient doctor, said, 'Just as many as it will take of hireling priests to make a gospel minister.'"

Here, as elsewhere, the Quakers were upright, conscientious, self-denying, and active in every good work. Their protest against the fashions and forms was not wholly unnecessary. But the Westerly meeting finally expired.

The Hopkinton Meeting.

In the summer of 1743, "a committee was appointed by South Kingstown Monthly Meeting to make arrangements for the building of a meeting-house in the northwest part of Westerly" (now Hopkinton); and in March, 1744, "a committee was appointed to superintend the building," which, however, "was not completed until several years after." "Meetings for worship had been held in that vicinity at private dwellings many years."

One of the first distinguished speakers in the Hopkinton meeting was John Collins. Concerning him a testimony was issued by the Monthly Meeting in 1780, from which we present an extract: "He was born in the town then called Westerly (now Charlestown), Dec. 12, 1716, of believing parents, and, when almost twenty-four years of age, was convinced of the blessed truth, and became zealous and circumspect in his life and conversation, and, for truth's sake, took up the cross and denied himself of his former pleasures and delights. It was not long after his convincement, before his mouth was opened in a public testimony, wherein, although for some years he had but few words in meeting, yet his appearance was both acceptable and edifying to Friends, and as he proved himself faithful and diligent in the gift bestowed upon him, the Lord was pleased to enlarge it so that he became an able minister of the gospel." He was an eminent minister, and for many years sat at the head of New England Yearly Meeting. "He was much engaged, and took much pains in endeavoring to have the Africans or negroes freed from slavery, and often testified against that wicked practice." He died in Stonington, Conn., Oct. 1, 1778. His name is a precious legacy to Friends.

Among the worthy Friends belonging to the original township of Westerly, mention should be made of Christopher Healy, a native of what is now Richmond. Born in the latter half of the last cen-

tury, he was an associate of John Wilbur. Besides being often heard with profit in the Hopkinton meeting, he traveled widely and ministered acceptably. Portions of his Journal, an interesting and valuable manuscript, have lately been published in *The Friend*, a religious and literary journal issued by the Quakers from Philadelphia. He journeyed far to the south, and preached both to slaveholders and slaves. In his mission he passed over to England, passed into Ireland, and everywhere bore his good testimony with happy results. A man of such fervent piety and sweet spirit may well have a cherished record in the history of the Friends.

Among the last honored ministers of this meeting was the universally beloved John Wilbur. From the volume entitled *Journal and Correspondence of John Wilbur*, published by his friends, we condense a few facts. He was born in Hopkinton July 7, 1774. While a young man he was often engaged successfully in teaching school. "He was a youth of exemplary deportment, and religiously inclined from early life." In 1793 he was married to Lydia Collins. "He first appeared in the ministry in the thirty-sixth year of his age," though he was appointed an elder in 1798. In 1812 he was officially acknowledged by monthly and quarterly meetings. In 1824–5 he traveled through various parts of New England, and in 1827 visited the State of New York. From 1831 to 1833 he visited and spoke in England. From 1840 to 1844, and indeed ever after, he bore testimony against the so-called Gurney schism. In 1852–3 he traveled in Pennsylvania, New Jersey, and New York. A second tour to England was made in 1853–4. "Ardently attached to the principles" of the Society of Friends, his life was one of incessant labor, and his ministry was of much power, though insufficient to stay the tide of innovation upon the faith of Fox and Barclay. He had power also with the pen, and his correspondence was extensive. So faithful was he in opposing the heresies of Elias Hicks on the one hand, and the views of J. J. Gurney on the other, that many of the Hopkinton meeting adhered to him in the day of division that finally came, and hence are commonly termed Wilburites, in distinction from the majority who are designated as Gurneyites.

The Gurneyites, being in the majority, have claimed and obtained the meeting-house and property, with the records of the old meeting. This meeting-house was built in 1832. As the Wilburites were thus dispossessed, they built them a new meeting-house in 1848.

The good and faithful John Wilbur, honored by all who knew him, as mature in virtues as in years, died May 1, 1856, and was buried in the Friends' grave-yard in Hopkinton.

The speakers in the Wilbur meeting at present are Phebe Foster, daughter of John Wilbur, and her son, John W. Foster. The Wilburites residing in the village of Westerly and its vicinity for some

years past, have sustained a meeting in the village at the residence of Charles Perry.

Since the separation, no regular speaker has risen among the Gurney party. It might here be added that the Gurneyites are the major party of Quakers throughout New England. And the rise and progress of this party marks a period of transition in the history of the denomination both in this country and in England. Of course, both parties claim legitimacy from George Fox.

The Richmond Meeting.

Though meetings had been held for several years in private dwellings in Richmond, it was not till 1753 that a proposition was made to build a meeting-house. A subscription realized £488 15*s*. The land was deeded to the society (South Kingstown Monthly Meeting) by John Knowles, a leading member of the meeting. The house was 32 feet long and 24 feet wide, "and of sufficient height for a convenient gallery." In the summer of 1754, another subscription was raised of £51 5*s*. The house was finished in the latter part of this year, "and a Monthly Meeting was held therein in the first month of 1755." "The accounts were audited by a committee, and the cost of the house (in depreciated currency) found to be £824. 5*s*. 5*d*." Here for many years Peter Hoxie was an acceptable and efficient minister.

This meeting in Richmond, like the one in Westerly, gradually declined near the period of the Revolution, and, after lingering for many years, finally expired.

CHAPTER XVIII.

THE GARDNER CHURCH.

The invisible influences of the Great Revival will never cease in our land. The visible influences continued throughout the last century. Men cannot live without religious hopes; nor can they rest without giving expression to the weighty convictions they entertain relative to sacred and eternal things. Man is conscious of an infinite worth in himself, and of a solemn trusteeship towards his fellows. These convictions were mightily energized by the Great Awakening.

As a late but legitimate offspring of the Great Revival, near the southeastern border of the town, was gathered another church of Separatists and Baptists, constituted and administered much like the Indian Church and "Hill Church" and "Wilcox Church." It arose in the latter part of the last century, and maintained its existence as late as 1810. It was usually termed the "Gardner Church," from the name of its two pastors. The first of these was Rev. John Gardner; he was succeeded by his relative, Rev. William Gardner, a pleasant and effective speaker, whose last days were clouded by domestic affliction.

Never possessing a house of worship, this body held its meetings at private residences, particularly at the dwellings of Joseph Gavitt, Stephen Stanton, and Peleg Ross. It appears from the letter of the church to the Groton Union Conference in 1802, that John Gardner was pastor, William York, clerk, and the body numbered ninety-two members. Ninety-six members were reported to the Conference in 1810. The excellent deacons were Joseph Gavitt and Daniel Stanton.

But the organization, and the records also, have passed away. The ecclesiastical frame was too slender and open to endure the shocks of time. Emigration, to be noticed hereafter, and changes in the social life of the town, scattered the congregation and dissolved the body.

Progress is the watchword in the world, and in America in particular. No State has more grandly illustrated this than Rhode Island. Discarding ritualism and hierarchy in all their varied forms, it has led the van in the progress of free principles on our continent,

and has lived to see the old assumption of prescriptive right, both in church and state, bow and wither before the higher light divine, revealing and establishing the inalienable rights of all men. The progress has been slow, but constant, for the leaven of truth works patiently but irresistibly.

In studying the history of the past, great care is requisite lest we do persons and parties some injustice. The past must not be weighed in the scales of the present. Every generation must be judged by the light it possesses. Before leaving the record of the early churches of this region, it is important to remember that, both in respect to education and pecuniary ability, their times were widely different from our own. Plain, hard-toiling men were the first generations of planters. Not adventure, but the love of liberty, had moved them to build their cabins in the wilderness. It was enough for them to provide for their families, and bear testimony against kingcraft, priestcraft, and superstition. They preferred the society of savages and wild beasts to the contact and fellowship of oppressors.

With our fathers, facilities for travel, and means of communication with the other colonies, were limited and very imperfect. The ministers were seldom favored with the generous opportunities of mental culture or the helps of extensive libraries; often they came, like the prophets of old, from the fields to their pulpits; always, however, they did what they could. The forms of worship were few, simple, unstudied, earnest. The singing was after the strict Puritanic type; the lengthy psalm was lined by an elder or deacon, and sung in solid, long-drawn notes by the whole assembly. Both prayers and sermons were very lengthy and encyclopedical, in the devout intention of embracing the whole circle of human needs and revealed truth. Patience and endurance were then prominent virtues. The meeting-houses, partly by purpose and partly by necessity, were innocent of steeples, stoves, plaster, or paint.

> No massy pillars, reared by pride;
> No lofty front; no blazoned side;
> No marble steps; no porches wide;
> No high and gorgeous tower;—
> To tempt the critic to deride
> A creed of worldly power.

The worshipers, male and female, often claimed the right of exhortation after the preacher had closed; they were witnesses for the truth. Note-books, and instrumental aids to praise, were suspected of a Romish or Babylonish tendency. Plainness, sincerity, and zeal were the characteristics, as they were the virtues of the times. Indeed, all the religious practices of the people were as homespun and firm as their wardrobes. But to their perpetual praise be it said, they held their principles far above the considerations of personal

ease; they nobly contended for experimental religion and church independency in an age when bare church rites, formalism, and half-way covenants, and the passionate alliance of hereditary powers, civil and religious, ruled with a bigoted sway throughout the Old World and in the adjoining colonies. They were consistent Protestant dissenters, holding to the Bible alone; and were Independents, ever distrustful of priestly and ecclesiastical assumptions. They labored not in vain. They have passed away, but their works remain; their principles have spread over the land, and under the hand of prosperity and abundance, are putting on all the varied forms of beauty and of power. In our worship and our abundant privileges, as in our private dwellings, we are permitted to do what our fathers could not. Illy then does it become any, who dwell at ease in the ceiled houses of this free and affluent age, to deride the rigid simplicity and rude ceremony of those who manfully hewed and laid the foundations of American liberties.

Upon our fathers and mothers was laid quite another destiny than —

> "To eat the lotus of the Nile,
> And drink the poppies of Cathay."

CHAPTER XIX.

NOTES OF THE EIGHTEENTH CENTURY.

Of Westerly's honest and ardent loyalty to the crown of Great Britain, we find a distinct indication in the following extract from the town records: —

"On A training day Jun. ye 25th, 1702, held In Westerle att a Publick place, att the house of John Davis, the Proclamation of her Royall Maj'tye Ann Queen of England, &c., Was Read according to the Gov'r warrant, With the Greatest Decency and Demonstrations of Joye, as the afore s'd Towne was Capable, In Obeyinge ye above s'd Warrant.

"JOSEPH PENDLETON, Towne Clerk."

"*April the 5th day*, 1703. — Due to James York for one woulf's head 0 — 10 — 0."

"*Mar.* 9, 1708. — Voted, That every householder shall kill, or cause to be killed, twelve black birds, or pay twelve pence in stead thereof: viz: old black birds that can fly, &c.," "to begin ye first of April and to continue till the last of May, &c."

March, 1718. — "We doe hereby Inact, &c., that any person or persons that will or shall kill any wild cat or fox or wild catts or foxis shall be payed for thare Killing of them three shillings pr head, out of the town's treasury," etc.

In 1722, by an Act of the General Assembly, the bounty on wild cats was made "six shillings pr. head."

Again, in 1728, the town changed the scale of bounties, giving a "five pound bill" for killing a wolf, and "ten shillings" for killing a wild cat. We copy a few extracts from the diary of Benjamin Miner, of Stonington.

"*Jun.* 24, 1697-8. — The Sound was frozen to Fishers Island.

"*Mar.* 24, 1701-2. — Six Indians were drowned at Pawcatuk.

"*July* 4, 1702. — A great storm of thunder and hail that was not melted in three days, and killed much corn and other grain and some cattel and fouls," etc.

"*July* 10, 1702. — The privatteers went from Roadisland.

"*Sept.* 25, 1702. — The privateers came home with their prizes.

"*June* 2, 1706. — French took a sloop.

"3. The town in arms.

"4. Capt. Wanton took the sloops both again.

"*Jan.* 23, 1707–8. — Wolf hunting day.
"*June* 18, 1708. — The French at Block Island.
"*May* 10, 1709. — Soldiers presed for Canadee."

The war of England, with the French, Indians, and Spaniards, known as "Queen Anne's War," began May 4, 1702, and continued till March 31, 1713. It pressed with great weight upon New England. The expedition against Port Royal, in Nova Scotia, was fitted out in the spring of 1707, and sailed from Nantucket in twenty-three transports, under convoy of a man-of-war and a galley.

How the site of the present village of Westerly and the ford of the river appeared at the opening of the eighteenth century, will be sufficiently evident from an extract taken from the private journal kept by Madame Knight, on a journey from Boston to New York. She traveled "on horseback under direction of a hired guide, with frequent risks of life and limb, and sometimes without food or shelter for many miles." We read: —

"1704, *Wed.*, *Oct.* 4. — About one P. M. came to Paukataug River, which was about two hundred paces over, and now very high, and no way over to t'other side but this. I dared not venture to ride thro; my courage at best in such cases but small, and now at the lowest ebb by means of my weary — very weary, hungry and uneasy circumstances.

"Stopt at a little cottage just by the river to wait the waters falling, which the old man that lived there said would be in a little time, and he would conduct me safe over. This little hut was one of the wretchedest I ever saw a habitation for human creatures. It was supported with shores enclosed with clapboards laid on lengthwise, and so much asunder that the light came through everywhere; the doore tyed on with a cord in ye place of hinges; the floor the bear earth; no windows but such as the thin covering afforded; nor any furniture but a bed, with a glass bottle hanging at ye head on't; an earthern cup; a small pewter basin; a box with sticks to stand on instead of a table; and a block or two in ye corner instead of chairs. The family were the old man, his wife, and two children; — all and every part being the picture of poverty. Notwithstanding, both the hutt and its inhabitants were very clean and tydee, — to the crossing the old proverb, that 'bare walls make giddy hous-wifes.' . . . An Indian like animal came to the door on a creature very much like himselfe in mien and feature, as well as ragged cloathing.

"But hee being, as I understood, going over the river, as ugly as hee was, I was glad to ask him to show me the way to Saxton's at Stoningtown, which he promising, I ventured over, with the old man's assistance, who having rewarded to content, with my tatter-tailed guide I ridd on very steady thro Stoningtown, where the rode was very stony and uneven. I asked the fellow, as we went, divers questions of the place and way," etc.

The first bridge across the Pawcatuck at the old ford, called the Indian trail, at the head of tide-water, was built near 1712, by contribution. From this we discover how little public travel had been previously known in this region. Finally the New England mail route, conducted in the saddle, was laid along the coast, and connected New London with Newport. The next bridge was erected

in 1735; the east half at the cost of Rhode Island, the west half at the expense of Stonington. The commissioners appointed by this colony were Col. Joseph Stanton and Capt. Oliver Babcock, the same that laid out, in the same year, a portion of Ninigret's land for the use of a church.

Early in this century the wild beasts began to retire from the cabins of the settlers. English muskets were more exterminating than Indian arrows. Some of the *carnivora*, however, lingered in the swamps, ledges, and thick woods. Bear Hill, — the highest bluff near Watch Hill, — then covered with heavy oaks, was the scene of an encounter, in which a bear rushed upon his assailant, one of the townsmen, and was shot at the distance of but ten feet. The rock crowning the hill was the hunter's shield.

There survives only the briefest mention of "the great earthquake, the night after the Lord's Day, Oct. 29th, 1727, when the Almighty arose, and so terribly shook the earth through this great continent."

Under date of Sept. 26, 1748, in the case of a person, styled "a transient" man, who had disregarded the public warning to leave the town, it was, "*Voted*, That the officer shall take the sd —— (person) forthwith to some publick place in this town and strip him from the waist upward & whip him twenty strypes well laid on his naked back, and then by sd officer transported out of this town," etc.

Mention should be made of the famous "hard winter" of 1740–1. Dr. McSparran remarks, "The elements have been armed with piercing cold and suffocating snows"; "the grazier groaned to see the severity of the season, to hear his herds and his flocks making moan for their meat, and, after a few fruitless complaints uttered in accents peculiar to their kind, drop down and die." It has been stated that during this winter "a man drove a horse and sleigh on the ice from Hurlgate, near New York, to Cape Cod." It is certain that persons "passed and repassed from Providence to Newport on the ice," and from the main shore of Connecticut to Montauk Point. The snows were many and heavy. One annalist says the "three days of snow, Jan. 28, 29, and 30, fell full three feet deep, in addition to what lay on the ground before. . . . The tops of the stone-walls and other fences were covered. The prevailing winds were from the north, northwest, and west. . . . There were more than thirty snow-storms, besides small flights not worth mentioning. . . . There was a great loss of both cattle and sheep. . . . The snow in the woods, where it had fallen on a level, was supposed to be three feet deep on the tenth of March." Some of it "continued to lay in drifts by the fences till the fifteenth of April."

It was peculiarly destructive to the game of the country: "Squirrels and birds were found frozen to death; . . . the deer

were found dead near the springs;" some "came to the plantations and fed on hay with the other creatures."

The proclamation of war between England and Spain summoned troops from the New England colonies in 1740. This stimulated the enlistment of soldiers and the launching of privateers. France united her arms with Spain against England in 1744. An expedition was fitted in the colonies in 1745 to attack Cape Breton. On the 13th of April, troops, enlisted on this part of the coast, left New London for the seat of action. The capture of Louisburg was announced here early in July following. The war closed in 1748.

What is commonly known as the "French and Indian War" was declared May 18, 1756, and continued till 1763.

Of slaves in Westerly we find but little mention in the town records. In the inventory of the estate of Capt. Isaac Thompson, in 1738, two are named with their values annexed.

"Moses	£15—0—0
Humphrey	13—5—0."

In the inventory of Gov. Samuel Ward, rendered in May, 1776, w efind —

"1 Negro Woman named Peggy	£12—0—0
1 Negro Boy, James by name	12—0—0."

The bridge at the Neck (now Boom Bridge) was first erected in 1766; one half by Westerly, and one half by Stonington.

"*Apr.* 20, 1774.—Voted, That Oliver Crary be paid out of the town treasury thirteen Shillings lawful money for his making a pair of stocks (by order of the town) and setting them up near Pawcatuck Bridge."

It is due to the character of Rhode Island to mention the fact, that slavery "was never countenanced by the Legislature or by public opinion in the State," but was introduced and sustained wholly by the force of English law and the customs of the other colonies. "All children of slaves who were born after March 1, 1784, were by law declared to be free." "In 1780, the number of slaves in the State, between ten and fifty, was estimated to be 518"; the census of 1830 mentions only 17. During the Revolution, "slaves were allowed to enlist into the army, and were declared free upon enlisting." "In June, 1774, an Act was passed prohibiting the importation of negroes into this colony." "In October, 1787, an Act was passed 'to prevent the slave trade, and to encourage the abolition of slavery.'"

In the file of almanacs kept in the Potter family, in Hopkinton, containing, after a custom of the good fathers, brief jottings of important events, supplying a record for reference, we read, under date of "May ye 19, 1780.—*Dark* and yellow day." This was the

famous "dark day," that gave its marvelous shading to the stories of the past generation, and imparted to easy, credulous minds the very color of doom.

In the same file we read, "April ye 9, 1785. — Snow 4 feet 7½ inches deep. . . . May 29, 1790. — Constitution adopted by Rhode Island. . . . Aug. 12 & 13, 1795. — Heavy rain, which carried away bridges and dams."

The town retained its heavy forests throughout the last century. They were gradually consumed by the immense chimneys of the planters and the axes of ship-builders. Many of the primitive trees were overturned by gales; the last of them on the coast fell before the hurricane in September, 1815. Providence purposely concealed the boundless coal-beds in our country till the old forests had been subdued by the ax and plow, till the sun had been let in upon the soil, highways had been opened, rivers had been bridged, and machines, especially the steam-engine, had been invented.

In earlier times the estates of the planters were very large. "The great estate of the Champlins," inherited from Christopher Champlin, "contained 2,000 acres." This land is now in Charlestown. "Hezekiah Babcock, of Hopkinton, improved 800 acres. James Babcock, of Westerly, owned 2,000 acres, with slaves, horses, and stock in proportion. Col. Joseph Noyes had 400 acres; kept 22 horses and 25 cows. His son afterwards kept 52 cows on the same farm."

Stanton was a large land-owner, and held title to his land through his ancestors from the Indians. The expression used was, that "he owned a lordship in Charlestown." He lived on the farm at the Cove, owned by the late John Foster. His influence in the town was commanding, and he often represented it in the colonial Legislature. When the Federal Government was formed, he was elected one of the first senators in Congress. They were elected, one for six years, and the other for three years, and drew for terms. Stanton drew the short term. In consequence of opposing some measure of Washington's administration, he became unpopular, and was not re-elected to the Senate, but was afterwards elected to the House of Representatives. Well educated, of fine person and distinguished manners, he seems to have been a man of note and influence in the State. But "the web of our life is of a mingled yarn, good and ill together." In the later years of his life, his wealth was dissipated, and his faculties lost their original vigor. It is thought he was buried in a burying-ground now at the west end of the lane on the Governor Wilcox farm, which farm is now owned and occupied by Asa T. Hoxie.

Col. Joseph Stanton "owned one tract of four and a half miles long and two miles wide; he kept forty horses, as many slaves, and made a great dairy, besides other productions. After his death, his son Lodowick kept thirty cows on one hundred and fifty acres of it."

In 1782, the ratable property of the town was only $97,000.

Moral science was so imperfectly understood at this period, that it was not uncommon for even the best of men to consent to seduce men into the paths of benevolence and public benefactions by an appeal to their covetousness. They stimulated cupidity to produce charity. We copy from the records of the General Assembly in May, 1789:—

"Whereas, divers inhabitants, of the town of Hopkinton, preferred a petition and represented unto this Assembly, that in the place in said town called Hopkinton City, and within about a mile thereof, there is a considerable number of inhabitants, calling themselves Protestant Baptists; that there is no Baptist meeting-house nearer than about five miles; that the said inhabitants are generally poor, and unable to build a meeting-house without assistance; and that by reason thereof the public worship of the Supreme Being is in a great measure neglected; and thereupon they prayed this Assembly to grant them a lottery, to raise the sum of four hundred pounds real money, or produce equivalent, for the express purpose of building a meeting-house, under the direction of Messrs. George Thurston, Thomas Wells, and Henry Clarke. That the said directors be also a committee to complete the said building; and that they have the care thereof when built. And whereas they further prayed this Assembly to order and enact that the said meeting-house shall belong to the said inhabitants and their successors, in the following manner, that is to say, — the people called Sabbatarians or Seventh Day Baptists shall have a right to improve the said meeting-house every other, or one half of the Sabbaths, or seventh days; and those other people called Separates or New Light Baptists, that observe the seventh day as a Sabbath, have a right to the other half of the Sabbaths or Seventh days; and that those called First Day Baptists have a right to the said meeting-house all the Sundays, or so often as they have need, or a preacher, on the first day of the week," etc.

The petition was granted. A rude house was erected. In 1805 a second lottery was obtained for its benefit. It finally fell into the hands of the Sabbatarians. It is only strange that it was not foreseen that such a compound enterprise would inevitably fail. All images of iron, gold, and clay are doomed to perish.

In every generation society will have its annoyances and blemishes. As an ignoble few would sometimes disturb the devotions of the upright, the General Assembly, in 1792, passed an "Act to prevent horse racing and the selling of spirituous liquors near the Seventh Day Baptist meeting-house in Hopkinton."

For amusements and sports, a portion of the people would always seek occasions. Muster or "training" days were ever famous; all business was usually suspended to join the muster or to witness it; old war stories, freshly colored, were repeated, and eulogies were pronounced upon the brave; cider, rum, and punch lent spirit to the scenes; fresh wounds were sometimes won upon the field or at the tavern.

Weddings were the grand exhibitions of fashion and occasions for the display of rank; to have a great wedding was to win a name

in society. A story is told of one George Babcock, who was as shrewd as he was eccentric. Wishing to enforce the idea of family concord among the people, he at a certain time threw a rope over his house, and stationing his wife on the side opposite to himself, called to her, "Pull, Betty, pull!" Both pulled, but nothing was gained. He then asked Betty to join him at his end of the rope, remarking, "See now, my dear, how easily two can accomplish, when united, what is impossible to them when divided." The story has been a legacy of good to the town.

The Redemptioner.

Both before and after the Revolution, the poorer class of emi grants, in the lack of ready money, secured a passage to this country through shipping companies specially organized for that purpose, by signing a negotiable obligation for the amount of their passage ticket, whereby they were "bound to service for a term of years," — more or less, according as the persons were single or had families. This class of persons was included in the famous rendition clause of the Constitution of the United States, Art. IV, Sect. 11, 3. They were familiarly known as "Redemptioners."

One of these was "held to service" by a planter in Westerly who had duly bought his paper. After serving very cheerfully and happily in his new relation for a season, he took occasion to express to his master or employer his entire satisfaction with his situation, and seriously averred that he wished his written obligation extended through his life. He was disquieted and depressed with the idea that he should finally, on the expiration of his service, be obliged to plan and toil for himself in a land of strangers. The farm to him was an Eden, and his employer was a father. He therefore proposed to have his obligation made perpetual in a new writing.

The appropriate paper for his life service, at his request, was duly prepared and presented for his signature. On taking the pen to sign the instrument, he hesitated, saying that he did not understand how the obligations of the old and new papers harmonized, as the time in the new in part overlapped the time in the old. Explanations were in vain. Finally the master proposed to destroy the old paper and thus clear the way. This was satisfactory. The old instrument was thrown under the forestick. The redemptioner again took his pen, but again hesitated. He seemed to be in a brown study. The employer inquired for the reason of his embarrassment. Was the paper satisfactory? Was it not just what he himself had proposed and dictated? It was allowed that the instrument was exactly what he had desired. "But," said the redemptioner, "I was thinking of some advice that my father once gave me. He gave me good counsel, and I only wish I had followed it more closely. He once said to me, 'My son, never sign your name to a paper of

any kind.' As I have signed one paper, but have just got rid of it, I think I shall not sign another. So, sir, I kindly bid you a good-by." The redemptioner walked away a free man, and left the employer counting up his wits.

The Privateersman.

A story, not without its good lesson relative to the comparative standard of wealth, is preserved in regard to a citizen of Westerly during the early wars of the country. His name was Harry B. ——. Prompted by patriotism and other passions, he enlisted in the perilous, severe, and uncertain business of privateering, in which visions of gold usually burnish human courage. His cruise was long and checkered. On returning to his home, where he was thankfully greeted by kin and anxious friends, his mother, with suitable maternal solicitude, inquired, —

"Well, Harry, how have you made out? Did you get much money?"

"O, yes, mother; good luck. I am rich. I shall have enough, with prudence in the care of it, to carry me through life, I hope."

"I am glad, my son; but how much did you get?"

"Well, I don't know exactly; but I think, when we settle up, I shall have as much as thirty dollars."

Burden Pond is so called from Abraham Burden, Esq., for we find he was a justice of the peace in 1767, who purchased one half of the pond upon the condition that he should drain it, and keep it in a state for cultivation. His house stood on the north side of the pond, between the present track of the railroad and the new carriage road; the old cellar being still apparent. He drained most of the pond, and planted the land with corn and potatoes, and intended, says tradition, to plant rice. The ditch that divided the pond bed may still be traced. The raising of the Potter Hill dam destroyed Mr. Burden's crops and drowned his hopes; hence his title reverted to the estate of Mr. Samuel Chapman, with whom he negotiated.

In the pleasant, though laborious, work of tracing out the history of the town, forming an acquaintance with the generations that preceded us and laid the foundations whereon we are building, we have met with numerous incidents of touching interest. Some of these are so brief in themselves, and emanated from such humble personages, as hardly to command a conspicuous mention in a work that precludes a record of all the minute circumstances of the past. An incident of this kind, pleasing in itself, and containing a phase of past life in the town, is presented below in a form perhaps best suited to its nature. It relates to an esteemed member of the Hill Church, in the latter part of the eighteenth century, — a stalwart and noble slave belonging to one of the prominent families in the

south part of the town. The story of this good black man has tempted the author's pen into the province of easy rhyme, as follows:—

ORSON.

The deathless love of liberty,
As panoplied of God,
Has worn its angel livery,
Wherever man has trod;
Has borne itself with bravery,
Defying rack and mace,
And mid the woes of slavery,
Revealed its regal face.

A man, from Afric's palmy plains
To chill New England's shore
Reluctant brought, enwrapped in chains,
His heavy burdens bore;
Whose stalwart limbs and open brow
Gave proof of princely blood,—
A nature that could illy bow
Beneath the pressing load.

The hills and plains whereon he toiled
O'erlooked the rolling sea,
That, like his soul, from bonds recoiled,
And throbbed for liberty;
With tenderest remembrances,
He gazed far o'er the deep,
And breathed his patriot elegies,
As stricken exiles weep.

Oft, bending o'er the plow and spade,
Unbidden tears would rise,
To share again the cocoa's shade,
'Neath Afric's sunny skies,
The frosty wind and changing cloud,
And life of toil and smart,
Were round him as a galling shroud,
That pierced both flesh and heart.

By Christian law, no wife had he;
No cabin could he claim;
The children dandled on his knee
Grew not to bear his name:
All counted with his master's fold,
As items in the list,
To toil, or be to strangers sold,
Until by death dismissed.

He faithfully served an honored man,
A leader in the state,
Who nobly stood in freedom's van,
Among the good and great.
The snows and suns of ninety years
Had blanched and thinned his locks,
Yet hope, at heart, mid smiles and tears,
Had met the heavy shocks.

He saw the flag of freedom raised
By ranks of yeomen brave,
Who loud the rights of all men praised,
But then forgot the slave.
The glint of sword, the cannon's peal,
The tramp of bannered host,
Swept through the land, as ocean gale
Sweeps billows o'er a coast.

He heard the shouts of freedom's clan,
Saw freedom's pledge displayed,
And, sighing for the rank of man,
Thus eloquently prayed:
"Good master, when I'm ninety-nine,
May I be counted free?
Pray let my hundredth year be mine,
To taste of liberty.

"My fathers, in their native land,
Were all as free as yours;
No mark of crime is on my hand,
No league with evil-doers.
How can the color of my skin
The deathless spirit stain,
And so degrade myself and kin
To wear an endless chain?

"You give your sons to freedom's shrine;
Yourself hath led the way;
The love of freedom is divine,
And God ordains its sway.
My hands are worn, my head is white,
From service long and true;
Pray let me now share freedom's light,
And die as glad as you."

The master heard the argument,
And felt compassion rise;
And, as his bosom gave consent,
Thus spake with moistened eyes:
"Thy manly prayer may not be spurned;
As asked, so let it be;
More than thy freedom hast thou earned,
And Heaven approves thee free."

The boon the aged slave received
With tears of ecstacy,
And felt life's losses nigh retrieved,
To boast his liberty.
His heart and lips, in thankful strains,
Were open to his God,
That from his limbs were struck the chains
That bound him as a clod.

He lived and served, the free among,
Beyond his hundredth year,
And all his days were filled with song,
And lit by Christian cheer.
From door to door, with heart upborne,
He passed to sing and pray,
And neighbors filled his scrip and horn,
And blessed him on his way.

Rehearsing Scripture he had heard,
With stories of the past,
He charmed the people by his word,
Where'er his lot was cast.
At length he bowed his head in death,
As bows an aged oak,
When autumn's chilly, rising breath,
Brings on the final stroke.

His manly form was tearful laid
In freedom's guarded ground,
Where due respect should e'er be paid
To Orson's humble mound;

And all may hear this voice confessed,
From Orson's lowly grave,
That man, however long oppressed,
Would never die a slave.

Tradition says of Orson, that he walked to Lyme, and returned on the same day; and on the day following, pulled, bound, and shocked an acre of stout flax.

CHAPTER XX.

EMIGRATIONS.

Perhaps it was noticed, while pursuing the thread of our narrative, that there was an apparent decline in the life of the town after the Revolution, and until the full opening of the business of the present century. We saw this in the history of the churches. The losses of the Revolution do not fully explain it. Prior to the struggle for independence, agricultural interests predominated and were flourishing; the town could boast of comparative wealth. American life was then most vigorous along the coast; the rich interior was unsubdued, and almost wholly unexplored; the State of New York was a "new country" and "the far West." With the termination of the patriot struggle commenced the era of manufactures, mechanical pursuits, and extended commerce. In the mean time the opening of our vast western domain invited multitudes of the young and enterprising to leave the bleak, rugged New England coast for the sheltered and fertile valleys of the West. In one instance, a church was formed in the State of New York by a colony that went out from the "Wilcox Church." The seeming decline here was the result of Westerly's contribution to the swelling life of our vast interior.

The first emigrations were to Western Massachusetts, Vermont, and Wyoming, Penn. The emigrations of 1788 and 1790 were to the Muskingum region of Ohio; these followed Gen. Rufus Putnam, who is accounted the founder of the settlement at Marietta. There went out companies to Unadilla or the Heidelburg (Hill Barracks), to Chenango, to Rensselaer, to De Ruyter, to the Black River country, to Alleghany, and in almost every direction. Members of the Pendleton and Parke families emigrated to Maine, from whose descendants I have received important facts relative to the town's early history. The descendants of Rev. Joseph Parke have worn public honors in Pennsylvania. In short, Westerly is represented, not unworthily, in nearly every State and territory of our wide and prosperous land.

Among the emigrants to Muskingum were Capt. Thomas Wells and family, with certain neighbors. Having heard of the charms of the climate and the wonderful fertility of the soil of the new country, they departed with large and enthusiastic hopes. The locality in Hopkinton, from which Captain Wells moved, was familiarly designated as "Egypt," now a part of the village of Ashaway. Hence the emigrants, as they started, used the following expressive parody.

"We from Egypt's slavish ground,
Unto 'Hio we are bound;
And as we journey let us sing,
Halo-dantum to MUSKINGUM."

From the wilderness of the new country and the maraudings of Indians, hardships and trials were for a time the portion of the settlers. But comparative quiet followed the victories of Wayne in 1794.

Among the emigrants was Joseph Wells, of whose wife, Sylva Wells, daughter of Randall Wells, Esq., it is recorded that she came home twice to visit her parents, making the journey on horseback. To-day such a journey of a female from Ohio to Rhode Island would be blazed abroad as a notable exploit. But consider that she passed unbridged rivers and through the rough paths of a wilderness. And what would our modern ladies say of her baggage, her little bundle tied to her saddle? Of this same good-wife, we think, tradition reports that she carried in her arms to her far western home a mirror given her by her parents. The toils, economies, and sacrifices of such mothers deserve enduring record.

A descendant of a Westerly emigrant, Hon. Benjamin Parke, LL. D., residing in the valley of the Susquehanna, Penn., thus speaks of such as emigrated to that region.

"Early in the present century, in the summer of 1802, there might have been seen on their journey from Rhode Island to this Northern border of Pennsylvania, a young couple, with their eldest child, an infant boy, accompanied by a young and accomplished sister of the man, who had, with a younger brother, previously spent some six years at the place to which they were journeying, — engaged in surveying, clearing a few fields in the forest, rearing a log house, and preparing a home for the family he now had with him. They came by way of New York, thence up the Hudson, and across to the Susquehanna River, near Unadilla. There they formed a kind of raft, by lashing together two canoes and laying boards thereon. Upon this they embarked and floated down to Great Bend; from whence, by a rough and narrow road, most of the way through a forest, upon an ox-sled, they came some twenty-five miles to their place of future residence — their *home*. What a change and contrast! A small clearing in the midst of a dense forest, few neighbors within five miles, and none nearer than one and a half miles of their dwelling. But they were all children of revolutionary parents, had been cradled in revolutionary times, and imbued with the faith and trust of their Puritan ancestors, taught to follow the path of duty, and to look upon

the brighter side. They had counted the cost, and resolved to be satisfied. Their dwelling, though of unhewn logs, was of ample size and comfortable. It stood in a beautiful valley, nearly surrounded by hills, beside a brook of pure water, — the babbling, noisy tributary of the larger streams, — which ran through and gave name to the valley. Their house being of larger size than most others near, and upon the only traveled road leading eastward in that section, was the general stopping-place of most of those coming from the Eastern States to look for or settle upon farms in that part of the country. Here they were most cheerfully received and entertained without charge; though beds and floors were frequently filled and covered with lodgers. No one then thought of receiving any pay of such transient guests. Their company and the news they brought from the outer world was more than an equivalent for their entertainment. All the settlers then dwelt in rough log houses; some covered with bark, chinked and mudded between the logs; easily erected, and with the abundance of fuel, made comfortable in the coldest weather. Around these humble dwellings — seldom in sight of each other — the wild deer browsed often so near as to be shot from the door or window. Farther off, sometimes, however, within sight of the family, the bear or wolf lurked, watching for pigs or sheep. At night the owl hooted and the wolf howled; and they were only kept from the poultry and sheep by the watch-dog or the high-fenced fold, near the house. Here the early settlers of this county — a noble, self-denying, intelligent band of men and women — toiled on, cleared up their farms, opened the roads, erected new buildings, reared their families, and laid the foundation for the comfort and prosperity now enjoyed by their descendants or successors."

Westerly and Hopkinton, and the neighboring towns in Connecticut, Stonington, North Stonington, Groton, and other towns adjacent, gave most enterprising men to "the West," or "up country," then termed. It is almost wonderful how, after such large and valuable contributions, these towns could sustain themselves as they did at home. If the original stock had not been of a most vitalizing power, its virtue would have been exhausted.

A census taken by order of the Crown in 1730, while Charlestown, Richmond, and Hopkinton were included, gave to the town 1,926 inhabitants; *i. e.* 1,620 whites, 250 Indians, 56 negroes. By the census of 1777, when the aforementioned towns had been set off, the number of inhabitants was 1,812. In 1782 the number had fallen to 1,720; and in 1810, the number had risen only to 1,911, giving an increase of but 99 in thirty-three years, — the causes were war and emigration. Since 1810 the town's growth has been rapid, and yet, every year, persons and families have been seeking their homes and fortunes in the new States and territories. Westerly has her honorable representatives throughout the American Republic.

When the new and wonderful accounts of gold in the valleys and hills of California reached the Atlantic coast in 1849, not a few of the bold and enterprising young men of Westerly, inspired by golden visions, plowed the rough seas around Cape Horn, or climbed the mountains at the Isthmus of Darien, on their way to the El

Dorado. Some realized the treasures they sought; others obtained only an experience of the adage that "All is not gold that glitters."

As the business affairs of the town have greatly changed within the last thirty years, the population has undergone a corresponding change. The manufacturing and mechanical interests have drawn into the villages a new and strange population from distant parts. The old New England families could not supply the demand. Large numbers have come to us from the Old World, — English, Scotch, Irish, French, Germans, Italians. These are a power in the industry of the town. The district, commonly called Downerville, owned and inhabited almost exclusively by the Irish, is the growth of the last twenty years. The Catholic church and congregation is now the largest assembly in this region of country, and they possess the largest house of worship. We have really become a polyglot people. Here we have Indians, Yankees, Negroes, English, Irish, Scotch, Germans, French, and some from other countries.

CHAPTER XXI.

ROLL OF EARLY FREEMEN.

The following roll is copied from the town records, under the date mentioned.

"A List of all ye Freemen of Westerly Town from the first settlement thereof to 1727.

John Crandall.
Tobias Saunders.
Edward Larkin.
Robert Burdick.
Stephen Willcocks.
John Randal.
John Lewis.
John Mackoon.
James Cass.
John Thorp.
Jonathan Armstrong.
Daniel Stanton.
John Maxon.
James Babcock.
Jafrey Champlin.
Thomas Painter.
John Fairfield.
James Babcock, Jr.
Daniel Crumb.
John Babcock.
Nicholas Cottrell.
Job Babcock.
Shuball Painter.
Joseph Clarke.
George Lanfear.
Richard Swait.
Jafrey Champlin, Jr.
Henry Halls, Sen.
John Lewis, Jr.
Garshum Cottrell.
William Champlin.
Peter Crandall.
Christopher Champlin.
James Crandall.
Joseph Dwell.
Joseph Crandall.
James Lewis.
Capt. James Pendleton.
Joshua Holens.
Hoop Chapman.
John Maxon, Jr.
Benjamin Burdick.
Joseph Maxon.
James Babcock, Jr.
Henry Halls, Jr.
Edward Larkin, Jr.
Thomas Rennalls.
John Davis.
John Babcock.
Joseph Pemberton.
Thomas Stephens.
Joseph Clarke, Jr.
James Halls.
Caleb Pendleton.
George Brown.
David Lewis.
Israel Lewis.
Richard Lanphear.
Nicholas Satterly.
Thomas Wells, Sen.
Thomas Wells, Jr.
Samuel Lewis.
Thomas Burdick.
Edward Willcocks.
John Eanoss.
Shadrack Lanfeare.
John Maccoon.
John Larkin.

David Lewis.
James Bliven.
George Babcock.
Samuel Clarke.
Nicholas Utter.
Edward Blavin.
John Wells.
Theodaty Rhodes.
Roger Larkin.
John Johnson.
John Clarke.
Joseph Pendleton.
James Noyes.
William Ross.
John Holloway.
Samuel Holloway.
Benjamin Holloway.
Solomon Hakes.
Ebor Crandall.
William Clarke.
John Witter.
Phillip Palmiter.
Jonathan Maxon.
Hubbard Burdick.
Francis Colgrove.
Edward Halls.
Isaac Thompson.
George Stillman.
John Hill.
Nathaniel Wells.
Peter Worden.
Job Babcock, Jr.
James Covey.
Thomas Utter.
Thomas Clarke.
Thomas Hiscox.
Nicholas Satterly.
James Bemiss.
Samuel Babcock.
Stephen Willcox.
Edward Willcox.
John Maccoon, Jr.
Joseph Maxon, Jr.
Thomas Burdick, Jr.
Edward Saunders.
Stephen Saunders.
Thomas Brand.
Thomas Wells.
Josiah Hill.
Joseph Renals.
William Davell, Jr.
Thomas Stanton.
Daniel Stanton.
Samuel Burdick.
Robert Burdick.
John Maxon, Jr., 2d.
John Cottrill.
John Loveliss.
Peter Crandall, Jr.
Daniel Babcock.
Jonathan Brown.
William Davis.
Joseph Crandall.
Thomas Morhouse.
John Lewis, Jr.
Samuel Allen.
Joseph Stanton.
Joseph Johnson.
Tobias Brand.
William Champlin.
Edward Blaven.
William James.
Benjamin Saunders.
Daniel Babcock.
John Lewis, Jr. (John Lewis's son).
Thomas Lillebridge.
James Rogers.
Thomas Rogers.
John Moor.
Peter Button, Jr.
Richard Dake.
William Knowls.
Joseph Hadrall.
Joseph Cross.
John Webster.
Jeremiah Boss.
Jonathan Kinyon.
Caleb Pendleton.
Old Mr. John Kinyon.
William Bentley.
John Bentley.
Isaac Sheffield.
John Baker.
Samuel Wilbourn.
Benjamin Rennalls.
Robert Astin.
John Larkin.
James Halls.
Francis Colgrove.
Joseph James.
Stephen Richmond.
Gideon Hoxsie.
Robert Babcock.
Israel Lewis.
Nathaniel Lewis.
Daniel Greenell.
Mathias Button.
John Hoxsie, Jr.
Stephen Babcock.
George Havens.
Benjamin Brown.

Christopher Champlin, ye 3d.
Stephen Willcox, son to Stephen.
David Kinyon.
Samuel Cottrill.
John Pooley.
Joseph Kinyon.
Samuel Barber."

Variety in the orthography of names among our ancestors was not uncommon.

CHAPTER XXII.

ROLL OF REPRESENTATIVES.

From the town records, and from the published por colonial records, we have gathered the following roll of resented the town in the General Assembly. As al "As." stands for Assistant; and "De." for Deputy.

1669.

As. Tobias Saunders.

1670.

De. John Crandall.
" Steven Wilcocks.
" John Maxson.
" Suball Paynter.
" Nicolas Cottrell.

1671.

De. John Crandall.
" Tobias Saunders.

1672.

De. Tobias Saunders.
" Shuball Painter.
" Stephen Wilcocks.

1673-4-5-6-7.

Town business broken up by Philip's War.

1678-9.

As. Joseph Clarke.

1680.

As. Joseph Clarke.
De. Tobias Saunders.
" Robert Burdick.

1681.

De. Tobias Saunders.
" Jeffrey Champlin.

1682.

De. Jeffrey Chan
" John Badcoc

1683.

De. Tobias Saun
" Robert Burd

1684.

De. Jeffrey Chan
" John Badcoc

1685.

De. Jeffrey Chan
" Robert Burd

1686.

De. Jeffrey Chan
" John Maxso

1686-7-8-

Administration of Si
dros; and Westerly s
sham," or "Feversha

1690.

De. John Maxon
" Joseph Clar
" Tobias Saun
" William Ch

1691.

De. Henry Hall.
" Capt. Willia

1692.

De. Capt. William Champlin.
" Joshua Holmes.

1693.

De. John Maxson.
" Edward Wilcocks.

1694.

De. Joshua Holmes.
" Joseph Danell.

1695.

De. Capt. Joseph Danell.
" John Babcock.

1696.

De. Capt. William Champlin.
" Nicolas Cottrell.

1697.

De. Capt. William Champlin.
" John Lewis.

1698.

De. Joseph Clarke.
" Capt. William Champlin.

1699.

De. Capt. William Champlin.
" Peter Crandall.

1700.

De. Capt. William Champlin.
" Joseph Clarke.
" Lieut. Peter Crandall.

1701.

De. Capt. James Babcock.
" Peter Crandall.

1702.

As. Capt. Edward Greenman.
De. Joseph Clarke.
" William Gibson.
" William Champlin.

1703.

De. Capt. William Champlin.
" Lieut. Peter Crandall.
" Capt. Andrew Willett.
" Benjamin Greene.

1704.

De. Joseph Clarke.
" Lieut. Peter Crandall.

1705.

De. Capt. William Champlin.
" John Maxson.

1706.

De. Joseph Clarke.
" William Champlin.

1706–7.

De. Capt. James Babcock.
" Edward Larking.

1707.

De. Capt. William Champlin.
" John Saunders.

1708.

De. Joseph Clarke.
" Capt. James Babcock.
" Joseph Stanton, Jun.

1709.

De. Capt. James Babcock.
" Joseph Crandall.

1710.

De. Capt. William Champlin.
" John Lewis.

1711.

De. Capt. William Clarke.
" Daniel Lewis.

1712.

De. William Champlin.
" Joseph Maxson.

1713.

De. Capt. John Babcock.
" John Saunders.

1714.

De. Daniel Lewis.
" Thomas Hiscox.

1715.

De. Daniel Brown.
" Capt. Joseph Stanton.
" Capt. John Babcock.
" Edwin Larkin.

1716.

As. Samuel Clarke.
De. John Hill.
" George Babcock.
" James Babcock.

1717.

De. Capt. John Babcock.
" William Wilkinson.

1718.

De. Capt. John Babcock.
" Thomas Hiscox.
" Capt. Joseph Stanton.

1719.

De. Capt. Joseph Stanton.
" Isaac Thompson.
" Samuel Rogers.

1720.

De. Capt. John Babcock.
" Thomas Hiscox.

1721.

De. Isaac Thompson.
" John Hill.
" Capt. Joseph Stanton.
" Lieut. Theodaty Rhodes.

1722.

De. John Hill.
" Isaac Thompson.

1723.

De. Capt. John Babcock.
" Christ. Champlin, Jun.

1724–5.

De. Capt. John Babcock.
" Theodaty Rhodes.
" Capt. Joseph Stanton.
" Capt. John Hill.

1726.

De. Christ. Champlin, Jun.
" Thomas Hiscox.
" Major Joseph Stanton.
" Capt. John Hill.

1727.

De. Maj. Joseph Stanton.
" Thomas Hiscox.
" Capt. John Hill.

1728.

De. John Richmond.
" William Champlin.

1729.

De. John Richmond.

1730.

De. Capt. Oliver Babcock.
" Capt. William Clarke.

1731.

De. Major Joseph Stanton.
" William Champlin.

1732.

De. Lieut.-Col. Joseph Stanton.
" William Champlin.

1733.

De. Col. Joseph Stanton.
" John Richmond.

1734.

De. Capt. Oliver Babcock.
" Thomas Hiscox.

1735.

De. Capt. Oliver Babcock.
" Col. Joseph Stanton.

1736.

De. Col. Joseph Stanton.
" Thomas Hiscox.

1737.

De. Capt. Oliver Babcock.
" Capt. James Rogers.

1738.

De. Col. Oliver Babcock.
" Capt. Christ. Champlin.

1739.

De. Thomas Hiscox.
" Joshua Babcock.

1740.

De. Thomas Hiscox.
" Joshua Babcock.

1741.

De. Thomas Hiscox.
" William Champlin, Jun.

1742.

De. William Champlin, Jun.
" Capt. John Maxon.

1743.

De. Capt. John Maxson.
" William Hern.

1744.

De. Capt. John Maxson.
" William Babcock.

1745.

De. William Hern.
" Capt. Nathaniel Lewis.

1746.

De. William Hern.
" Silas Greenman.

1747.

De. Joshua Babcock.
" Capt. William Pendleton.

1748.

De. Joshua Babcock.
" Maj. William Pendleton.

1749.

De. Capt. Silas Greenman.
" Joshua Babcock.

1750-1.

De. Col. Joseph Pendleton.
" Capt. Caleb Church.

1752.

De. Col. Oliver Babcock.
" Joshua Babcock.

1753.

De. Joshua Babcock.
" Joshua Clarke.

1754.

De. Maj. Joshua Clarke.
" Capt. Benjamin Randall.

1755.

De. Capt. Benjamin Randall.
" Hezekiah Collins.

1756-7.

De. Major Joseph Clarke.
" Samuel Ward.
" Capt. Joseph Stanton.

1758.

De. Capt. Joseph Stanton.
" Joshua Babcock.

1759.

De. Joshua Babcock.
" Col. Joseph Pendleton.

1760.

De. Joshua Babcock.
" Capt. Nathan Babcock.

1761.

De. Capt. George Stillman.
" Capt. Nathan Babcock.

1762.

Gov. SAMUEL WARD.
De. Capt. George Stillman.
" James Babcock, Jun.

1763.

De. Col. William Pendleton.
" George Sheffield.

1764.

De. James Babcock, Jun.
" David Maxson, 2d.

1765.

Gov. SAMUEL WARD.
De. Capt. George Stillman.
" David Maxson.

1766.

Gov. SAMUEL WARD.
De. Major Edward Bliven.
" Stephen Saunders.

1767.

De. Joseph Crandall.
" Capt. Edward Saunders.

1768.

De. Joseph Crandall.
" Capt. Matthew Maxson.

1769.

De. Capt. Edward Saunders.
" Joseph Clarke, Jun.

1770.

De. James Rhodes.
" Oliver Babcock.

1771-2.

De. James Rhodes.
" Phineas Clark.

1773.

De. Joshua Babcock.
" James Rhodes.

1774.
De. Joshua Babcock.
" Stephen Saunders.

1775.
De. Joshua Babcock.

1776.
De. Maj.-Gen. Joshua Babcock.
" Col. Joseph Noyes.

1777.
De. Thomas Ross.
" James Babcock, Esq.

1778.
De. Joshua Babcock, Esq.

1779.
De. Nathan Barber.
" Paul Clarke.

1780.
As. Joshua Babcock.
De. Joseph Noyes, Esq.
" Samuel Bliven.

1781.
De. David Maxson, Esq.
" Edward Bliven, Esq.

In the following, "Re." may sign Senator.

1801-2.
Re. Sylvester Gavit.
" William Rhodes.

1803-4-5-6-7.
Re. Sylvester Gavit.
" Capt. Resolved Carr.

1808-9-10.
Re. Thomas Noyes.
" William Rhodes, 2d.

1811-12-13.
Re. Thomas Noyes.
" Walter White.

1814.
Re. Walter White.
" Nathan F. Dixon.

1815.
Re. Nathan F. Dixon.
" Joseph M. Knowles.

1828–9.

Se. George D. Cross.
Re. Nathan F. Dixon.
" Joseph Potter.

1830.

Re. Isaac Champlin.
" Joshua Vose.
" Joseph Chapman.

1831–2.

Re. George D. Cross.
" Joseph Chapman.

1833.

Re. John H. Cross.
" Lyndon Taylor.

1834–5.

Re. George D. Cross.
" Lyndon Taylor.
" John H. Cross.

1836.

Re. Clark Saunders.
" George W. Gavitt, 2d.

1837.

Re. Lyndon Taylor.
" Benadam Frink.
" William Potter.

1838.

Re. William C. Pendleton.
" Benadam Frink.

1839.

Re. Daniel Babcock, Jun.
" Welcome A. Hoxie.
" John Hiscox.

1840.

Re. Welcome A. Hoxie.
" Stephen Wilcox.
" Daniel Babcock, Jun.

1841.

Re. Jesse L. Moss.
" Edward W. Babcock.
" Nathan F. Dixon, Jun.

1842.

Re. Nathan F. Dixon, Jun.
" Rowse Babcock.
" Joseph Potter.

1843–4–5–6.

Se. Joseph Potter.
Re. Nathan F. Dixon.

1847–8.

Se. Welcome A. Hoxie.
Re. Nathan F. Dixon.

1849.

Se. George D. Cross.
Re. Nathan F. Dixon.

1850.

Se. George D. Cross.
Re. Joseph Potter.

1851.

Se. Stephen Wilcox.
Re. Nathan F. Dixon.

1852–3–4.

Se. Charles Maxson.
Re. Nathan F. Dixon.

1855.

Se. Charles H. Denison.
Re. John E. Weeden.

1856.

Se. Enoch B. Pendleton.
Re. John E. Weeden.

1857.

Se. Bradford Bliven.
Re. Daniel F. Larkin.

1858–9.

Se. Daniel F. Larkin.
Re. Nathan F. Dixon.

1860.

Se. Charles H. Denison.
Re. Nathan F. Dixon.

1861.

Se. Charles H. Denison.
Re. Nathan F. Dixon.
" John E. Weeden.

1862.

Se. James M. Pendleton.
Re. Nathan F. Dixon.
" John E. Weeden.

1863–4.
Se. James M. Pendleton.
Re. John E. Weeden.
" Rowse Babcock.

1865.
Se. James M. Pendleton.
Re. Edwin G. Champlin.
" John E. Weeden.

1866–7.
Se. Edwin G. Champlin.
Re. John E. Weeden.
" Thomas V. Stillman.

1868.
Se. Edwin G. Champlin.
Re. James W. Stillman.
" Samuel H. Cross.

1869.
Se. Samuel H. Cross.
Re. John E. Weeden.
" John Loveland.

1870.
Se. Samuel H. Cross.
Re. John E. Weeden.
" John Loveland.

1871.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" John Loveland.

1872.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" Daniel F. Larkin.

1873.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" J. Alonzo Babcock.

1874.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" Nathan H. Langworthy.

1875.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" Nathan H. Langworthy.

1876.
Se. Samuel H. Cross.
Re. Nathan F. Dixon.
" J. Alonzo Babcock.

Of the political history of Westerly, in respect to parties, it may suffice to state, that the people were loyal and true to Great Britain till the middle of the last century, when monarchical legislation began to infringe upon plain charter rights and the principles of liberty. From that hour republicanism began to come into the ascendant. The people were early ripe for the Revolution, and but few opened their lips for the oppressive crown. Only crown-favored persons failed to espouse the great struggle for freedom. Through the Revolution, the town was intensely republican.

After Rhode Island gave her adhesion to the United States, the people of Westerly became Federalists, and so remained till about 1830. From this date to 1840, the majority were ranked as Democrats. The Whigs came into the van about 1840, and have held their rank to the present time, although changing their name to suit the requirements of modern politics. As during the Rebellion, so now, the majority are known as Republicans.

CHAPTER XXIII.

DELUSIONS AND SUPERSTITIONS.

HITHERTO no generation has been able to vaunt itself of exemption from infirmities and mistakes. Infallibility and perfection have not yet become attributes of our race. Every age must reveal its weakness as well as its strength. If our ancestors had their virtues, they had their credulities too. The imagination sometimes usurped the seat of reason, rumor commanded the province of testimony, and emotion pronounced law to the conscience. Thus delusions and superstitions have always played a part in human affairs. Some ignorant and ill-proportioned people there ever will be, incapable of instituting thorough inquiries, and destitute of the power of always discriminating between imaginations and realities. The history of any township would be devoid both of a portion of its vital facts and of its instructive lessons, if no mention were made of the fancies and follies, the superstitions and delusions of the people. The errors of the past are a part of our warnings for the future.

There are delusions in science, such as the old notion that the earth was flat and stationary, while the sun moves around it; some in politics, as the divine right of kings, and the unity of church and state; some in commerce, as the South Sea Bubble and the kingship of cotton; some in agriculture, as the vast wealth in *morus multicaulus;* some in medicine, as witness the great demand for, and extensive sale of, many worthless patent medicines, and the belief in mesmeric manipulations. It is a great mistake to suppose that delusions and superstitions are confined, or are even most general, in the domain of religion; they have entered into all human affairs. Even Luther, the great reformer, said, "Experience has proved the toad to be endowed with valuable qualities. If you run a stick through three toads, and, after having dried them in the sun, apply them to any pestilent tumor, they draw out all the poison, and the malady will disappear." King James believed in witchcraft; and the Puritans cast out devils by hanging. Thousands have asserted that they have seen ghosts, been ridden by witches, and have had their fortunes told; and multitudes have dug for water at the tipping of a willow

stick, or dug for gold and hidden treasures at the pointing of a witch-hazel branch or divining-rod.

The Palatine Light.

During the early part of the present century, strange stories were told by the inhabitants of the town residing on the coast, of a fiery spectre or phantom fire-ship frequently seen by night in the direction of Block Island. The best account of this is obtained from a letter written by Dr. Aaron C. Willey, a resident physician of Block Island, in 1811, to Dr. Samuel L. Mitchell, of New York. We give extracts from this letter: —

"This curious irradiation rises from the ocean near the northern part of the island. Its appearance is nothing different from a blaze of fire. Whether it actually touches the water, or merely hovers over it, is uncertain. . . . Sometimes it is small, resembling the light through a distant window; at others expanding to the highness of a ship with all her canvas spread. . . . It is seen at all seasons of the year, and for the most part in the calm weather which precedes an easterly or southerly storm. . . . Its continuance is sometimes but transient, and others throughout the night. . . . The first time I beheld it, was at evening twilight, in February, 1810. It was large, and gently lambent, very bright, broad at the bottom, and terminating acutely upward. . . . It continued about fifteen minutes from the time I first observed it. . . . This lucid meteor has long been known by the name of the Palatine Light. By the ignorant and superstitious it is thought to be supernatural. Its appellation originated from that of a ship called the 'Palatine,' which was designedly cast away at this place in the beginning of the last century, in order to conceal, as tradition reports, inhuman treatment and murder of some of its unfortunate passengers. From this time, it is said, the Palatine Light appeared; and there are many who believe it to be a ship of fire, to which their fantastic and distempered imaginations figure masts, ropes, and flowing sails. . . . The cause of this 'roving brightness' is a curious subject for philosophical investigation. Some, perhaps, will suppose it will depend upon a peculiar modification of electricity; others upon the inflammation of phlogogistous (hydrogenous) gas. But there are possibly many other means, unknown to us, by which light may be evolved from these materials with which it is latterly associated, by the power of chemical affinities."

Some assert that this fiery phantom was seen so long as any of the crew of the ill-fated ship survived. Some of the most credible inhabitants of Westerly were confident that they saw this spectre. No sufficient explanation of the affair has yet been given.

It was once thought that the head of a toad contained a jewel. The story of the Palatine Light, under the charmed pen of New England's sweetest poet, John G. Whittier, has been made to rival the old belief, as the following extract will show: —

"Circled by waters that never freeze,
Beaten by billow and swept by breeze,
Lieth the island of Manisses.

"Set at the mouth of the South to hold
The coast-lights up on its turret old,
Yellow with moss and sea-fog mold.

"Dreary the land when gust and sleet
At its doors and windows howl and beat,
And winter laughs at its fires of peat!

"But in summer time, when pool and pond,
Held in the laps of valleys fond,
Are blue as the glimpses of sea beyond;

"When the hills are sweet with the brier-rose,
And bid in the warm, soft dells, unclose
Flowers the main-land rarely knows;

"When boats to their morning fishing go,
And, held to the wind and slanting low,
Whitening and darkening the small sails show,—

"Then is that lonely island fair;
And the pale health-seeker findeth there
The wine of life in its pleasant air.

"No greener valleys the sun invite,
On smoother beaches no sea-birds light,
No blue waves shatter to foam more white!

"There circling over their narrow range,
Quaint tradition and legend strange
Live on unchallenged, and know no change.

"Old wives spinning their webs of tow,
Or rocking weirdly to and fro
In and out of the peat's dull glow;

"And old men mending their nets of twine,
Talk together of dream and sign,
Talk of the lost ship 'Palatine,'—

"The ship that a hundred years before,
Freighted deep with its goodly store,
In the gales of the equinox went ashore.

"The eager islanders one by one
Counted the shots of her signal gun,
And heard the crash when she drove right on!

"Into the teeth of death she sped;
(May God forgive the hands that fed
The false lights over the rocky Head!)

"O men and brothers! what sights were there!
White, upturned faces, hands stretched in prayer!
Where waves had pity, could ye not spare?

"Down swooped the wreckers, like birds of prey,
Tearing the heart of the ship away;
And the dead had never a word to say.

"And then, with ghastly shimmer and shine,
Over the rocks and the seething brine,
They buried the wreck of the 'Palatine.'

"In their cruel hearts, as they homeward sped,
'The sea and the rock are dumb,' they said,
'There 'll be no reckoning with the dead.'

"But the year went round, and when once more
And along their foam-white curves of shore,
They heard the line-storm rave and roar,

"Behold! again, with shimmer and shine,
Over the rocks and seething brine,
The flaming wreck of the 'Palatine'!

"So, haply in fitter words than these,
Mending their nets on their patient knees,
They tell the legend at Manisses.

"Nor looks nor tones a doubt betray:
'It is known to us all,' they quietly say;
'We too have seen it in our day.'

"Is there, then, no death for a word once spoken?
Was never a deed but left its token
Written on tables never broken?

"Do the elements subtle reflections give?
Do pictures of all the ages live
On Nature's infinite negative?

"Whence, half in sport, in malice half,
She shows at times, with shudder or laugh,
Phantom and shadow in Photograph?

"For still, on many a moonless night,
From Kingston Head and Montauk Light,
The spectre kindles and burns in sight.

"Now low and dim, now clear and higher,
Leaps up the terrible Ghost of Fire,
Then, slowly sinking, the flames expire.

"And the wise Sound skippers, though skies be fine,
Reef their sails when they see the sign
Of the blazing Ghost of the 'Palatine.'"

The Manifestation of Satan.

This singular circumstance may be given in the language of Dea. William H. Potter (of Groton, Conn., formerly of Westerly), as communicated by him to the *Narragansett Weekly* in November, 1860.

"During the Revolutionary War, Hannah Maxson and Comfort Cottrell (Comfort was then a name for females), two girls then staying at the house of Esquire Clarke, of Westerly, were trying their fortunes, and endeavoring

to bring their beaus, by throwing each her ball of yarn into the well, and winding them off while they severally repeated a verse from the Scriptures, backwards. They completed their charm about dusk, and went to the front door of the house, and were there standing, awaiting the arrival of their sweethearts, or the result of their incantations, possibly a little conscience-smitten at their abuse of the verse of Scripture, but still in high spirits, and bent on an innocent frolic. Mrs. Clark, the wife of the 'Squire, was sick, in a bed in one of the rooms. But while the thoughtless girls were standing in suspense, but in high glee, lo! they both saw a monster-figure coming up the road. It was some eight or ten feet high, and marched with a stately step, but with eyes, as they said, 'as big as saucers,' and breathing flames from his distended jaws. They saw it turn from the street and approach the house. In consternation, they fled frantically, and with loud screams, into the room where Mrs. Clark lay, and threw themselves upon the bed behind the sick woman, more dead than alive. Esquire Clark, who was a pious man, and not easily frightened, came in at the back door the moment the monster had mounted the front door-step, and was glaring steadily into the house through the panes of glass over the front door. The steady, unmistakable gaze of the demon, for such they believed him to be, convinced Mr. Clark at once that spiritual weapons were alone adequate to combat such an adversary. He immediately went to prayer, and the devil, meantime, left, never again reappearing to trouble the good man's house or the terror-stricken girls. Both became serious. One or both of them soon after found relief in a strictly religious life. The story was told through all the region with the most decisive effects. Gainsayers went to inquire only to be confounded. Inquiries were made to find human agencies that might have tricked the family. The result of every investigation was only to confirm the belief of the good 'Squire and his hapless guests, that Satan had indeed come in answer to their impious charms and sacrilegious use of Holy Writ, and this belief came to be the settled conviction of young and old, for miles around, and for years put a stop to any such vain incantations by the maidens of Westerly and Hopkinton. But then it had the effect, also, in some minds, to create a superstitious belief in .the appearance of spirits, and it doubtless confirmed many of the ghost and witch stories which were rife before and after. Among pious people, of well-balanced minds, for two generations, it was regarded as a rebuke from another world, standing alone and unaccountable, not necessarily confirming, or being in any way connected with, ordinary witch and sprite stories. The veracity, piety, and cool temperament of the excellent 'Squire, who himself met the gaze of the arch enemy, and laid the wicked spirit by prayer; the testimony, and then the altered conduct of the girls, before correct, perhaps, but trifling, ever after serious and deeply affected by any allusion to the occurrence; and, possibly, more than all, the death of Mrs. Clark, which, I think, took place soon after, — these, together with the utter failure of all attempts to account for or explain the phantom as any earthly illusion or trick of human inception, gave this story precedence over all others of similar character, and made it unquestioned for almost three generations.

"It is quite certain that no explanation of the origin of this terrible illusion was ever known or permitted to go forth for at least seventy years after the transaction; and not till all the parties and their contemporaries were dead. The explanation, though simple, and such as would naturally occur to any one nowadays, was canvassed and rejected at the time, on account of the entire absence, as was supposed, of any possible agents in the neighborhood. The bringing to light the full explanation, seventy years after the occurrence, was as curious as the story itself.

"Ebenezer Brown was visiting at the house of the widow of the late

Daniel Rogers, of Newport, and heard Mrs. R. relate the story as it had occurred, and as her guest had often heard it at home. She paused, and after a little, resuming the subject, said she had a secret to unfold which would forever solve the mystery, and felt bound to do so to one whom she knew would make a judicious use of her revelation, then, I think, for the first time communicated to a third party. Mrs. Rogers said her husband, Mr. Daniel Rogers, of Newport, was the author of the deception. He was so alarmed at the extent of the mischief he had made, that he had immediately after left that part of the country, and returned to Newport, where, marrying soon after, he had not revealed his secret to any one, except late in life, to his wife, who was enjoined not to make it known till after his death, as it would subject him to great annoyance to make explanations upon a subject so painful to recall. It seems Esquire Clark's house, where the phantom appeared, was situated about a mile below Potter Hill, on the opposite side of the road from the present handsome mansion of Mr. Gurdon Hiscox. The house has been some fifty or sixty years gone. In the old red house now occupied, if I mistake not, by Clark Hiscox, Esq., the Rogers family were then temporarily residing while the British overran the Island of Rhode Island. They were exiles from their pleasant home in Newport. Daniel Rogers and his brother William were youths together belonging to this family. William Rogers, afterwards the distinguished divine, scholar, physician, and collegiate professor in Philadelphia, was of a quiet and modest demeanor. Daniel was much beloved, but liked fun. So dressing himself up as a *tantrabogus* of huge dimensions, with a mammoth pumpkin moonshine for a head, he had thought to play an innocent trick, to scare the girls and then discover himself. But the extreme terror of the girls, the voice of the man in prayer, and more than that, the death of the sick woman of whose illness he had not probably been previously aware, made him speechless, and he determined to leave for Newport at once. I may be incorrect about the death of the sick woman, but my impression is she died so soon as, in the minds of many, to connect her death with the fright. If so, this would account for his long silence, and the manner of his revealing it."

Granny Mott.

Near 1740, there lived in Hopkinton (then Westerly) an old woman called Granny Mott, who had a reputation of being a witch. It is told that she would ride a smooth-shod horse upon the ice with the greatest speed. She once came to the house of Thomas Potter to procure work. Mr. Potter's son Stephen was playing about the floor, when one of the older children whispered to him to stick an awl in the old woman's chair. She sat immovable for hours, until the family became convinced of her character, and removed the awl. Ever after, when she visited the house, she would stand or sit upon a chest or bed, however many chairs might be near. One of her neighbors was much annoyed by a flock of heath-hens, the head one of which would fly close around him, and bid defiance to his oft-repeated shots. He finally cut a silver button from his coat, and loaded his gun,and thus brought down the troublesome bird. He soon heard that Granny Mott was sick unto death; she was attended by her daughter, who refused all assistance in preparing the body for interment, and permitted others simply to bury her. This secrecy was

employed to prevent persons from discovering the wound inflicted by the silver button.

Rebecca Sims.

In the south part of Westerly, near 1800, lived a humorous dame, of kindred power and reputation with Granny Mott. Something of her own fortune was made by dealing in the fortunes of others. She had the credit of running around a room on the chair moldings and dancing upon them; and at dead of night, transforming herself into various charmed forms, would haunt the townsmen. One man averred that she had often visited him in the night-watches, and putting her witch-bridle upon him, had ridden him great distances as a horse, greatly to his fatigue and suffering; sometimes, in a cold night, leaving him hitched to a post for hours, while she was in a house where there was fiddling and dancing. The remainder of this story would hardly appear well in print, though it would not fail to excite laughter. We may suggest, however, that temperate eating and drinking has had a damaging effect upon witchcraft. Mrs. Sims was distinguished for shrewdness, wit, and love of practical jokes. When Smith Murphy stole her hot mince-pies and concealed them under his coat, she lovingly embraced him till his bosom swelled with blisters as well as other emotions.

McDaniel.

In Hopkinton lived a little old negro man, jet black, with fierce-looking eyes, named James McDaniel. His cocked hat, glaring eyes, and daring manner won for him the reputation of kinship to the monarch of darkness. When Amos Langworthy, Jr., brought home his bride to his father's, McDaniel came and wished to fiddle; but the father, Amos Langworthy, Sen., refused, as it was against his principle to have fiddling in his house. The old negro was enraged, and prophesied that he would yet be obliged to have fiddling under his roof. Shortly after Mr. Langworthy's daughter, Amy, was seized with fits that nothing would allay but music; at the sound of the viol she would recover, and then dance for hours. Many came to witness the matter, and it was believed that Miss Langworthy was bewitched by McDaniel. At last, Mr. Langworthy hired a fiddler by the month, as his daughter had fits nearly every evening, until she was visited by a Mr. Mason, of Connecticut, who laid his hands upon her and prayed; after which she had no fits; but she never fully recovered. Other spirits visited Mr. Langworthy's dwelling, entering locked rooms, deranging and polluting the dishes and milk-pans. On one occasion, when riding in great haste for a physician, Mr. L. dismounted to open the bars, and on remounting found his bridle reins tied in knots. McDaniel was not long a resident here. He came from New York, and had been a drummer in the Revolution.

The Shakers.

The first Shakers came to this country from England in 1774, and established themselves in the State of New York. They claim to be the true church of God, and profess to have now entered upon a state of perfection. They discard marriage, and live in a community from a common treasury. Towards the close of the century a few believers in this school were found in Westerly, Hopkinton, and North Stonington. The principal person among these was Joshua Birch, a man of property, living in the house now owned by Mr. Peleg Clarke, Sen., near Clarke's Falls, then known as the Birchen Mills. As Mr. Birch's house was large, it well accommodated the devoted, dancing, shaking throng. Mrs. Birch, in a transport of joy and self-dedication, threw her necklace of gold upon the floor, where the feet of the dancers soon reduced it to pieces. Mr. Birch sold his property and turned the avails into the hands of the society. Such of the band as were not restored to sober thinking by reason and reflection, finally emigrated, and joined the main body of that faith at New Lebanon, in New York.

Valentine Rathbun, a Baptist minister, joined the infatuated sect near 1780, but "in about three months recovered his senses, and published a pamphlet against the imposture. He says, that there attended this infatuation an inexplicable agency upon the body, to which he himself was subjected, that affected the nerves suddenly and forcibly like the electric fluid, and was followed by tremblings and the complete deprivation of strength."

The Beldenites.

After the Shaker movement had subsided and the present century had opened, another wind of fanaticism passed over a portion of the town of Hopkinton, and stirred a little the air in adjacent towns. Of this movement, the leader and principal preacher was John Belden, at whose house many of the meetings were held; and hence the party was styled "Beldenites." It is reported that the sect originated in Coventry, from whence came Farnum and Belden. The occasional preachers were Douglas, Farnum, and Morse, the latter being quite conspicuous; hence the lines sometimes sung by the worshipers, —

> "Ye Morseites of Hopkinton,
> Keep your armor bright;
> Ye Morseites of Hopkinton,
> Make ready for the fight."

It will be perceived, in this strain, that the poetry and devotion are about equally blended. Meetings were held at the residences of Benjamin Kenyon, Libbeus Coon, and Abel Tanner. The sect or throng called themselves Christians, and practiced baptism. Most of their notions were novel, and all of them, as in like cases, much

confused. Withal, they practiced strange physical exercises, such as running around the chimney, dancing, barking, hooting, leaping, shouting. Sometimes they ran around like quadrupeds, upon their hands and toes. The females practiced what they called the "Holy Ghost kiss." They were in the habit, at the close of their meetings, of going about and rousing people from their slumbers, warning them to "flee from the wrath to come."

At the close of one of the night meetings of these visionaries, Mr. and Mrs. Belden and Mrs. Kenyon had a call to immediately visit and labor with Rev. Matthew Stillman, the worthy pastor of the Sabbatarian church. They set forth on their weighty mission, and reached Elder Stillman's about midnight. On rapping upon the door, Mrs. Stillman appeared, and asked what was intended. She was answered, "We have been sent by the Lord, to-night, to warn Elder Stillman against holding up bars to the free communion of the saints of God." Asked Mrs. Stillman, "Are you sure the Lord sent you to Elder Stillman to-night on this errand?" They replied, "Yes; and we came immediately, and we must see the elder, and deliver our message." Mrs. Stillman coolly responded, "I am sorry for you; but I should have thought that the Lord would have known better than to have sent you to-night, for my husband is absent; he left home yesterday."

But a vein of libertinism was only too apparent. It was generally believed that they ignored the proper limitations of the marriage relation. Their excesses speedily proved their ruin. Soon after 1815, the flame of emotional folly burned low, and after some of the members had moved to the State of Ohio, the party was dissolved. Morse and his family at last removed to Block Island.

Among the Beldenites was a most singularly enthusiastic speaker, Gurdon Wells, from Coventry, Conn, who in his ministrations indulged in deep and agonizing groans, the fruits, as he said, of the spirit within. On one of his visits to the old Hill Church, where he hoped for proselytes, after finishing his remarkable exercises, he waved his arms and exclaimed, "Stand back, and let a godly man pass out."

Elisha Peck, another of these enthusiasts, was a more calm man and able speaker; yet he lived by visions. After moving to the West, and becoming a preacher of the Christian denomination, he was informed of the day of his death, in preparation for which he had his coffin made, and preached his own funeral sermon.

Wilkinsonians.

Westerly had some experience relative to the delusion which originated with the far-famed Jemima Wilkinson. This singular woman, of rare endowments, of unusual beauty, of prepossessing

manners, of charming speech and glowing enthusiasm, was born in Cumberland, R. I., in 1751. Her ministry and mission, to which she asserted that she was miraculously called by being raised up from sickness and actual death, after her soul had been called to heaven, where she was expressly commissioned to return to earth and preach to a deluded, dying world, began in the historic year 1776. By divine direction she assumed the name of "Universal Friend," declared she had immediate revelation for all she delivered, that she had arrived at a state of absolute perfection, could foretell future events, discern the secrets of the hearts of men, had power to heal diseases and even to raise the dead. Her principal success in New England was in South Kingston, R. I., under the patronage of Judge William Potter, of which an account may be found in Updike's *History of the Narragansett Church.*

Sallying forth with her train, all on horse, marching two by two, this fanatical priestess of a new dispensation, which painfully and sometimes scandalously broke up the business and family relations of her followers, visited various parts of the State to declare her revelations and her divinely-received power. On different occasions she came into Westerly, and was usually entertained at the large and hospitable mansion of Dr. Joshua Babcock. Here to wondering audiences she held forth her strange sentiments. Probably Doctor Babcock opened his doors chiefly from his respect for Judge Potter. But the Universal Friend found but few friends and congenial spirits in this region. More sober and practical views controlled the people. The calls of the patriot struggle were louder than the voice of Jemima.

The infatuated woman finally, in 1784, calling her devotees around her, and persuading them to sell their estates and leave their unbelieving kindred, emigrated to Yates County, N. Y., and planted a settlement, which she named "New Jerusalem," where, after swaying her sceptre of fanaticism with varied success, she paid the common debt of nature, July 1, 1819.

Abbott's House.

Tradition tells us that the first regularly framed house that arose in the town among the light and heavy log houses of the settlers, stood near the centre of the present town, north, about half a mile, from the post-road, and west, a few rods, from the cross road leading towards Dorrville. The old cellar-hole still remains, a little west of the Bliven homestead. The Bliven house has in it some of the timber of this first house. This was a very notable edifice, said to have been built by a pirate who bore the name of Abbott. It had a round top, which gave to it the look and name of a castle. Moreover, it had a high stockade around it, hence it was sometimes called "the fort"; more generally, however, "the castle." The cel-

lar was so deep that three hogsheads might stand on end in it, one above the other. The pirate Abbott here lived a secluded, reticent, and gloomy life. From him it passed into the hands of John Barker. It was firmly believed that the rich old pirate had his treasures in this stockaded castle, and that he finally buried them beneath his stores in the deep cellar. And it is certain that the old cellar bottom and adjacent spots have felt the covetous invasions of bar and spade in quest of the hidden wealth. Even within the few past years, eager treasure-diggers have repeated the search.

Horse Story.

During the Revolutionary war, in the winter of 1780, while the British troops were occupying Long Island, a young man, named William Bowler, wishing to escape from the British service, and probably sympathizing with the cause of freedom, took a highly valued horse, belonging to the adjutant of the English army, and, taking the shrewd precaution to take off the horse's shoes and reverse them on his feet, drove across the Sound, on the ice, to New Haven.

The horse was afterwards purchased by Oliver Davis, Esq., of Hopkinton, and, when quite old, was given by Mr. Davis to Dr. Vincent in consideration of the relinquishment on the part of the doctor of a debt of fifty dollars owed by a poor sick neighbor of Mr. Davis's. The horse did good service till he was more than thirty years old; and Dr. Vincent became so attached to the martial beast, that he wished to have him buried in the same grave with himself.

The hero of this horse story married the daughter of a wealthy gentleman in Newport. The narrative may be suggestive to speculators in war-horses, for such horses are always superior beasts, and sell well to certain customers.

Stolen Money.

It is told that a certain man stole an amount of treasure from a British ship in Long Island Sound, and came to Westerly and stayed a few days at Mr. —— Brand's tavern, and in the mean time buried his stolen wealth among the rocks north of the village, near the present site of Mr. Horace Vose's livery stable. Afterwards, when in England, on his dying bed, he confessed the theft, and described the place of concealment. But the agent who came for the treasure failed to identify the spot.

Rumor went abroad respecting this buried treasure. A Mr. Crandall (tradition calls him Elias) and others of like faith with him commenced digging among the rocks above designated for the precious deposit. At last they touched a trunk or box, apparently covered with bear-skin. In their surprise and extreme joy, one of the company, unlearned in respect to the necessary silence to be observed

in all such enterprises, thoughtlessly exclaimed, "We have found it; we have found it." The day was lost. The treasure, almost in their hands, vanished from sight, and all subsequent digging has been in vain.

Kidd's Chest.

A lad who once lived in the family of Mr. Rhodes (whose wife Nancy was aunt to Dea. Daniel Babcock) related to them the following story. He had previously lived with a Mr. Cheesbrough, in Stonington, a man of quite humble means, who supported himself by fishing. On a certain day, a boat, with seven men, came from a vessel in the offing, towards the land. After taking several ranges with their compass, they dropped overboard a box, and returned. Mr. Cheesbrough, who had watched this movement, sent the lad early to bed, and taking his boat went out in the direction of the deposited box. During the night he returned. The lad, not given to sleep that night, slyly looked through the cracks of the imperfect chamber floor, and discovered the large table in the middle of the room below plentifully loaded with glittering coin, and Mr. and Mrs. Cheesbrough eagerly counting the treasure.

Shortly after Mr. Cheesbrough bought the house where he lived, and added one tract of land to another, until he became an extensive land-holder, owning all of Oxecossett, where some of his descendants still live.

The lad who related this was afterwards a soldier in the Revolution, and at Fort Griswold, in 1781, saved his life by scaling the walls, while most of his comrades were massacred. No one will doubt that he must have been entertaining in his war stories.

The Devil's Visit.

The ancient Sims house, on the south side of the post-road, once had a fame among the children of credulity of sharing a stormy visit from his ghostly majesty, the Devil. It happened, says report, in this wise.

The evening had been devoted to hilarity and coarse carousal, singing, story-telling, drinking, dancing, and wild frolic. The scenes closed by an unceremonious and sudden descent of the horned and grizzly monarch of darkness through the tunnel of the chimney, and his awful presence was accompanied by the tumbling of the main part of the chimney-top into the rooms of the house. Who pitched down the chimney-top, and furnished the vocal accompaniments, was never known.

Haunted Houses and Money Digging.

When fancy utterly breaks from the bounds of facts, there seems to be no limit to her flight; she then freely commands the fears and hopes of the credulous, and leads them captive whither she will. In

a former age it was only too common to find people who had faith in ghosts and mysterious divinations.

It was reported that the house, lately purchased and remodeled by Mr. William B. Dodge, was once fearfully haunted by a slave woman, whom her master kicked down-stairs, and killed, and buried secretly in the grave-yard, or, as some say, in the river; or, as others say, in the cellar of the house. Hence strange noises were heard, lights of various hues and forms were seen, some of them about the house, some moving towards the river. Rumor had it that a part of the cellar was planked up without any place of egress, and that afterwards certain bones were here found.

Other houses in Westerly and Hopkinton were revisited by the spirits of those who had been abused in the flesh: the windows were illuminated; cannon balls were heard rolling across the floors; looms and wheels were operated; cries of sufferers were rung out upon the air; divers significant warnings of death were given.

Some seventy years since, some of the dwellers in Lamphear Hollow, becoming convinced that money had been buried in the orchard, sent for Charles Green, who lived at the foot of Chase's Hill, to come with his mercurial or witch-hazel rod to point out, and aid in procuring, the treasure. The enterprise was duly commenced. After digging some three feet, near the foot of an apple-tree, they struck something hard. Surely fortune had smiled upon them. Hope was on tiptoe. In the greatness of their joy, not doubting of success, one of the party spoke. Alas! the mystic power was broken; the box apparently rolled off with a rumbling noise, and was lost forever. Apropos: fortune is fickle to fools whose tongues are untied.

The renowned pirate, William Kidd (the ballad says Thomas Kidd), must have buried infinite riches on the islands and shores of New England, since nearly all parts of the coast have been severely overturned by pick and spade in search of the hidden chests and pots of gold and jewels. Unfortunately, however, these treasure-chests have eluded the delvings of cupidity. From the bars and spades of the credulous adventurers, Westerly has suffered her proportional part. Yet report affirms that once a black man, digging in the night with sealed lips, found a crock of gold among the rocks by the shore, on the west side of Watch Hill Point. Excavations without number have been made on Quonocontaug Point; also on the main-land, where aged oaks or pointed rocks formed an equilateral triangle. Of course, treasures are always buried geometrically. Usually broken swords were buried on the tops of the chests; sometimes human blood and bones constituted a further safeguard. These mystic protections to the treasures explain why so few of the seekers have been successful, and why perfect darkness and profound silence are the conditions of success.

Rumor declares that some of the wealthy men of Westerly, in a

former generation, obtained the foundations of their fortunes by the use of divining-rods that pointed out the full crocks of gold; to a Mr. Babcock and a Mr. Hayward the rocky grounds, north of the village (Westerly) and near the depot, yielded up their shining treasures. But the party for which Mr. Salmon Richardson, armed with a sword, acted as sentinel, was less successful; for a ghost, dressed in white, appeared from the woods. Mr. Richardson drew his blade, and valiantly rushed upon the spirit. In the desperate chase the ghost (Mr. John Cross) was obliged to drop his borrowed night-gown, and the golden vision vanished.

The delusions — medical, political, scientific, and religious — of a later day must be reserved for a future chapter. To reflecting minds, the records just given may not be without profit. It is only to be regretted that annalists, in recording the life of towns and communities, should so often judge it proper to ignore the superstitious side of society; a faithful portraiture is ever the best. That we may wisely and safely steer our barks on life's tempestuous voyage, it is well to know the shoals and rocks on which preceding voyagers have struck. And the people of the present day may innocently smile at the weakness of former generations only when they prove themselves sufficiently intelligent to avoid the pretentious arts and schemes of quacks, theorists, fanatics, and impostors. Hypocrisies and errors never bear the test of continuous history; only truth shines with a perpetual light. The ancient injunction is still appropriate, "Prove all things; hold fast to that which is good."

CHAPTER XXIV.

POTTER HILL.

For this chapter we are indebted not a little to the intelligence and research of Miss Maria L. Potter, who also furnished some of the incidents of the chapter preceding. We shall often follow her accomplished pen. Papers of much importance have also been furnished by Hon. W. H. Potter, of Groton, Conn.

Going back as far as possible to the origin of business in this locality, we find "the dam at Potter Hill owned by Samuel Maxson and John Davis." Mr. Maxson was the great-grandson of John Maxson, one of the first planters. "Prior to 1762, there was a dam and grist-mill at the meeting-house bridge, about one mile up the stream, owned by Peter Crandall; as this dam flowed valuable meadow lands above, the land-owners purchased and leveled it. The grist-mill was purchased by John Davis, and removed to Potter Hill, on the Westerly side of the river. Afterwards a saw-mill, that had been erected on the east side, was transferred to the west side. After occupying the mills for a few years, on the 10th of January, 1775, the grist-mill, saw-mill, and fulling mill, with two dwelling-houses and sixteen acres of land, were purchased of John and William Davis, for 300 pounds sterling, by George Potter, and operated by him till his death, in 1794." He was known as "the honest miller," even "to a kernel of corn." He also opened a store, which was continued by his son, and afterwards by his grandsons. He owned two houses, a grist-mill, a saw-mill, and a fulling mill. The family papers also testify that he built here several vessels. He left three sons, George, Jr., Joseph, and Nathan, who carried on the business left by the father, till the death of George, Jr., in 1801. This George, 2d, was engaged many years in ship-building, and in cod-fishing at the Straits of Belle Isle, "being the first man from the United States, after the close of the Revolution, to go to Green Island (in the Bay of St. Lawrence)." "At Newfoundland, on board an English vessel, he saw the Duke of Clarence, afterwards William IV." He remembered him particularly from a little incident, namely: in a sudden shower the duke took from a box in his pocket a water-proof mantle.

Some time after the death of George, his brother Nathan became embarrassed in business, and his rights were sold to the remaining brother, Joseph, who also bought the rights of the heirs of George, and so became sole proprietor. In 1810, Joseph commenced the manufacture of cotton in a part of the old mill, said to be the first pound of cotton manufactured in Westerly. Soon after, in 1812, he began his cotton factory at a cost of $9,000. He had previously been engaged in foreign trade, and sent vessels to the West Indies and to Barcelona, in Spain. This business was damaged by the "embargo of 1806." In this business, Gen. William Williams, of Stonington, says of him, "Esquire Potter is the most independent man I ever knew."

"About the year 1796, the Potter brothers were sued by Zacheus Reynolds for not opening the fish gap in their dam at the usual time, the 20th of March. The neglect was occasioned by a freshet; and the man who sawed the plate at last did so at the peril of his life. The case was in the law seven years, and was finally gained by the defendants. Many people were interested here in catching alewives and shad. A scoop net would sometimes compass three shad at a time. Once, at the mouth of the Neshungansett, or Mile Brook, a few rods below, ten thousand alewives were caught at a time in a seine.

"The brothers, Joseph and Nathan Potter, for a time built boats for the Green Island fishery, building from ten to fifteen per year, some of them holding four tons. These were floated down to tide-water. They also built sloops, schooners, and at one time even a ship; framing them at Potter Hill, and then taking them apart and rebuilding them at Westerly. During the war of 1812, two gun-boats, No. 91 and No. 92, sloop-rigged, were built by them in the same manner, under the superintendence of Capt. Phipps, an agent of the government."

Mr. Potter's cotton mill was at first a success. During the last war he was offered three cents a hank for spinning No. 12 yarn, having the cotton furnished. This was the beginning of the manufacture of fabrics in this region. Mr. Potter also opened the second store, in a wing of his new house; of this we may speak hereafter. The cotton-spinning and cotton-dressing business was carried on under the name of Joseph Potter & Sons, till 1814, when the father sold his right in the real estate and mills to his sons, who continued the business under the firm of Thomas W. & Joseph Potter & Co. The "& Co." included, first and last, all the brothers, Henry, Robert T., and William. Towards the close of the war Mr. Potter's business so languished that it was thought "he sunk $13,000 by the factory."

As previously stated, "Joseph Potter was also engaged in mercantile business; and it was about the year 1791 that the serious

burglary occurred, occasioning a great stir in the community. The burglars were Thomas Mount, William Stanton, and James Williams. They came in the night, took a crow-bar from the saw-mill, broke open the grist-mill, emptied the bags of grain on the ice, and then broke open the store attached to Mr. Potter's house, and filled the bags with silks, cotton fabrics, and other valuables, worth about $800. Most of the goods were afterwards found secreted in stacks and barns in Stonington, and some in Candlewood Hill in Groton. Williams turned State's evidence, and thus escaped punishment. Stanton received a severe public whipping. Mount was tried, and hung at Kingston, having confessed that he should have killed Mr. Potter, had he made his appearance, and also that this was the thirtieth burglary that he had committed. He seems to have been a hardened criminal." This is the last instance of capital punishment that occurred in Washington County. The law then inflicted this penalty upon burglars who entered private dwellings.

About this time, 1792, "Nathan Potter had a blacksmith shop at the west end of the bridge, which he removed to the east side of the river, and added to it a trip-hammer. This property, after his failure in 1814, was owned by Daniel and Oliver Babcock, excellent men and good workmen, who continued the smith business till 1858, when the shop was removed, the privilege having been sold by Daniel Babcock, in 1851, to the owners of the property on the other side of the stream."

Thomas W. & Joseph Potter & Co., mentioned in a previous paragraph, enlarged the manufacturing business, and worthily conducted it, till 1848, when they sold mills and privilege to Messrs. Edwin and Horace Babcock.

In 1800 the place could boast but three residences near the bridge.

Joseph Potter, father of Thomas W., Joseph, and Henry, died Dec. 14, 1822, at the age of sixty-three, a man of industry, ability, integrity, decision, generosity, and piety. "He was long a pillar and clerk of the old Sabbatarian Church, when it numbered near nine hundred members."

The progenitor of this worthy Potter family was Martin Potter, who is reported to have been a son of one of the Regicides, — one of the judges that condemned Charles I. On the restoration of the monarchy, he fled to this country, and took shelter with his cousins in South Kingstown, R. I., where he lived till his death. He was reticent in respect to his history. It appears, however, that he owned a large estate in North Shields, on the banks of the Tyne, in England, — in the midst of the coal region, — property valued in 1835, at $9,000,000. Before his flight he leased this estate for ninety-nine years. At the expiration of the lease, an attempt was made to confiscate the property, and it passed into the charge of the Bishop

of Durham. Measures were instituted, prior to the Revolution, to recover it; these were broken up by the war. During the present century, the suit has been reopened, and is still pending. The estate embraces "something like 400 acres, one mile of docks, and near 300 houses."

As one of the witnesses and noble representatives of Potter Hill and Hopkinton, mention should be made of Dea. Daniel Babcock, or, as he was often called, Judge Babcock. He was born in North Stonington, Aug. 31, 1762. He was a blacksmith, and commenced business at Potter Hill, where he married. For forty-six years he was justice of the peace; for nine years, from 1807 to 1816, he was a member of the upper house of the State, elected by general prox, and carried with him the suffrage of all parties, retaining the office by a unanimous vote. For ten years he was a judge of the County Court for Washington County. He was the intimate friend and counsellor of Governors Fenner, Knight, and others. As a Christian man, he honorably maintained his profession for sixty-three years, and for fifty eight years he was a deacon in the stanch old Sabbatarian Church in Hopkinton, in which church he also served as chorister for nearly half a century. He belonged to the soundly Evangelical portion of his denomination; was the intimate friend and relative of Rev. Rufus Babcock; was loved and honored by Rev. Stephen Gano, and others, of Providence; and was sent for, far and near, as arbiter and counsellor in difficult cases in church and in private life. He served for a short time in the Revolutionary army. He died in Hopkinton, Sept. 18, 1846.

His brother, Dr. Christopher Babcock, was a distinguished surgeon in the Revolutionary army, and died in the service.

At Potter Hill, in Westerly, crowning a rocky bluff, is found a mute and weighty witness of the dark and distant geological eras when our continent was overswept by glaciers. It is a globe-like bowlder, weighing probably fifty tons, so poised on the face of a ledge, that, until recently, a single person could rock it. Hence it is known as the "Potter Hill Rocking Stone," and multitudes visit it as a curiosity. And how naturally all ask, How came it here? When and by what means was it transported? How was it left and poised on this ledgy crest? Only the old moving fields of glaciers, in their southward march, can return the answer.

CHAPTER XXV.

WESTERLY AND PAWCATUCK.

Early in the history of the town, this locality was known as Pawcatuck Bridge. Business here was tardy in its growth till after the Revolution. In 1750, the place could number but three residences. A post-office and store were first opened on the hill-top at the east. It is not known exactly when the first dam was thrown across the river just above the old ford or Pequot trail. The portion of the village on the west, or Stonington side, is now termed Pawcatuck; while the part on the east, which is much larger, is designated as Westerly. Essentially both villages are one, having one post-office, one depot, common wharves, and common interests. The post-office on the hill was under the care of Dr. Joshua Babcock, who also had a store. The next store opened near it was owned by Mr. Rowse Babcock, who afterwards moved into the village, where he died in 1801. This store was continued by Gen. William Rhodes, who also finally removed to the vicinity of the bridge. Business had now commenced in this locality, though in 1800 there were not above fifteen residences in this vicinity.

Near 1800, Mr. Ebenezer Brown owned a grist-mill, running two sets of stones. This was sold to Mr. Joseph Congdon (from Fisher's Island), who built a new and larger mill, which he finally sold to Mr. Stephen Wilcox, who sold it to a company of gentlemen from abroad. This company, called the Pawcatuck Manufacturing Company, in 1814, built the stone mill, in which, at first, they made woolen goods, and afterwards manufactured cotton; but, being unsuccessful in business, in a few years sold to Messrs. Blodgett, Stafford & Simmons. This new firm purchased other privileges up the river, at Stillmanville and White Rock, and took the name of White Rock Company. From death and other causes the owners in this company, one after another, sold to Mr. Rowse Babcock, 3d, and Mr. Jesse L. Moss, who retained the name, White Rock Company, and carried on the largest business in the town. The canal from Stillmanville to Westerly was opened in 1827. The White Rock Company greatly increased their mills and machinery, uniting steam with the power of the river.

This company built the new mill, north of the stone mill, 48 by 124 feet, and four stories high, with a French roof in addition, and an octagonal tower on one corner. The architect was Peleg Clarke, Jr.

In the southern part of the village, — formerly designated "Bungtown," now called "The Landing," — in 1811, Mr. Abiel Sherman established a small tannery, afterwards sold to Col. Peleg Cross, of Charlestown, whose sons, Nathaniel and Benjamin, operated it. Colonel Cross sold to William D. Wells, Esq., who continued the business till the heavy fire of Oct. 30, 1868, destroyed his property. Another tannery was started by Mr. John Cross, afterwards operated by George D. Cross, Esq., and lastly by Mr. Billings. Near Mr. Wells's tannery, Mr. Peleg Clarke, Jr., erected a steam mill for sawing and planing; this was sold to C. Maxson & Co., and was also destroyed by the fire of Oct. 30, 1868.

Of the merchants of Westerly, we have already mentioned J. Babcock, 1st, R. Babcock, and William Rhodes. These were succeeded by Stephen Wilcox, 1st, Palmer Wells, Paul Rhodes, Ichabod Taylor, Rowse Babcock, 2d, Capt. Joshua Hazard, Jonathan Perry, Amos Cross, Isaac Champlin, Thomas W. Potter, George Wells, Stephen Wilcox, 2d, Russell Hubbard, George W. Moss, Lyndon Taylor, William C. Pendleton, Lemuel Vose, George D. Cross, Joshua Thompson. The number of merchants at present is quite large.

The innkeepers have been Samuel Brand, Jr., Paul Rhodes, Ichabod Taylor, John T. Thurston, Horatio Robinson, Benadam Frink, C. B. Capron, —— Simons, Charles Leonard, Gorton Berry, Alvin Peavey. Mr. Samuel Brand, Jr., kept as an inn the house afterwards owned by Mr. George Wells, now moved to High Street, and used as a large tenement-house. Mr. Brand built the two large dwelling-houses still standing near the west end of the bridge, and owned the east one, and kept it as an inn till he sold it to Mr. S. Thompson.

On the west side of the river (Pawcatuck), we first find a grist-mill run by Mr. Elias Brown, but owned by Mr. Jonathan Richardson, who also had a saw-mill. On Mr. Richardson's death, his property passed into the hands of his son George, who afterwards sold it to John Scholfield, Joseph Noyes, Thomas Noyes, Salmon Richardson, Rowse Babcock, and Benjamin Babcock. After the property was improved by these gentlemen, it was sold to O. M. Stillman, who sold it to H. & J. J. Edwards. While being operated by this last firm, the mill was burned, in October, 1841, and was a loss to the firm of about $10,000. The privilege was again sold to O. M. Stillman, who finally sold it to the Stillman Brothers. The old mills were improved and enlarged, and new business was introduced by Mr. Scholfield, who was an ingenious manufacturer.

The property at last came into the hands of the present active

proprietors, the Stillmans and Maxsons, who increased the buildings and machinery, and added the force of steam power. A steam mill, a foundry, and a machine shop are now successfully operated in the lower or southern part of the village.

The merchants here have been Thomas Noyes, George Sheffield, Samuel Thompson, George and Henry Noyes, Jesse L. Moss, Ezra Vincent, H. & F. Sheffield. The shops are now many.

The innkeepers have been Samuel Brand, Jr., Joseph Noyes, Samuel Thompson, Mrs. Abby Thompson, Robert H. Peckham, Luke B. Noyes, Avery Hoxie.

A word of ship-builders. That would be an interesting chapter of the valley of the Pawcatuck, could the facts be recovered, that should give the names of her shipwrights, and the names and deeds of her many and bold sailors. Her fishing boats, and keels of various size, from coasting shallop to majestic ship, have graduated seamen and captains for the remotest oceans and seas.

Ship-building was early carried on along the banks of the Pawcatuck, from the river's mouth to the head of navigation on both banks. These crafts have been of all tonnage and rig, from sloops to ships. Some of these did service in the early wars.

The first shipwright in the town was Mr. Joseph Wells, who bought the site for his yard of George Denison, near Pawcatuck Rock.

The prominent builders of later times, beginning near 1800, were Nathan Potter, Joseph Barber, Silas Greenman, Sen., Elisha Lanphear, George Sheffield, Hazard Crandall, Silas Greenman, Jr., John Brown, H. & F. Sheffield, George S. Greenman.

The first steamboat built on the river was constructed near 1840, by Sprague Barber, and named the "Novelty." The steamer built and plying on the river in 1869 was called the "Florence."

The early merchants of Westerly were usually ship-owners as well to some degree. Prior to the general introduction of mechanical enterprises, the wealth of the town went out extensively upon the seas.

From 1800 to 1835, numerous fishing keels were fitted for the Newfoundland and Labrador coasts. The cargoes, sold at home and in foreign ports, realized important returns. The West Indian trade was popular and lucrative; produce, staves, mules, and horses were exchanged for rum, molasses, and dry goods.

In alluding to the mercantile history of the town, it should be stated that, during the past century and the early part of the present, the stores were not only few and small, but were attached, in nearly every instance, to the residences of the owners, — being a little one-storied wing on the end of the house. Such were the stores on the hill, in the village on both sides of the river, and at Potter Hill. Quite another fashion prevails to-day.

An old, conspicuous, and not uninfluential physical feature of the village on the east side, has lately passed away. We refer to the pond known as "School-house Pond," "Bull-frog Lake," or "Musk-rat Retreat," situated between Main, Union, and Elm Streets. Here for generations the juveniles of the village have waded for frogs, sailed their shingle boats, and, in winter, developed their limbs and lungs upon the joyous ice. In the summer of 1868, at much expense, Mr. Oliver D. Wells opened a large drain to the river, and transformed the little lake into a beautiful meadow, greatly to the beauty and health of the village, notwithstanding the criticisms and severe verdict of the disappointed juveniles.

CHAPTER XXVI.

STILLMANVILLE.

At an early day, the date not easily ascertainable, a small tannery, or at least a few vats, constructed and owned by a Mr. Rhodes, existed a few rods above the present canal bridge and gas-works, near the large elm-tree. This was afterwards owned and operated by Judge Joshua Vose. No trace of the tannery now remains.

The lands at the present village of Stillmanville were once a part of the large farm belonging to Simeon Pendleton, known as "Gentleman Simeon."

The first dam across the river at this point, built prior to the dam at the village below, was constructed and owned in main by Mr. Samuel Brand, who, on the east side, put into operation a grist-mill.

Mr. Brand sold his mill and privilege to Mr. Sanford Taylor, and hence the dam, in 1798, was known as "Sanford Taylor's dam." When Mr. Taylor emigrated to the State of New York, in the first part of the present century, he sold his rights here to Mr. Arnold Clark, who, however, only bought for Mr. John Congdon. At what time precisely carding and fulling were introduced has not been ascertained. Mr. Congdon eventually sold to Mr. John Burdick, and Mr. Burdick sold the fulling mill to Mr. Stephen Smith. Mr. Smith not only operated the fulling mill, but conducted cloth dressing to accommodate the families of this region that at that time, after the current fashion, did their own spinning and weaving. Mr. Burdick finally sold the remainder of his interest to William Stillman, Jr., who was assisted by his father, Dea. William Stillman, who invented and here put in motion the first cloth-shearing machine ever known. Mr. Smith also assisted Mr. Stillman in procuring his important patent.

Mr. William Stillman, Jr., finally sold his interest here to Simmons, Stafford & Blodgett. Mr. Smith at last sold his interest to Messrs. Babcock & Moss. Thus the whole property on the Rhode Island side of the river came into the hands of the firm of Babcock & Moss, the successors of the original White Rock Company. This

firm gave new life and form to the village. The large and well furnished woolen mills are run in part by steam power.

On the Stonington side of the river, there was first a saw-mill, and afterwards a linseed-oil mill. The last was owned by Mr. John Congdon, who, in 1806, sold the property to Mr. John Scholfield, an ingenious manufacturer. It is stated that Mr. Scholfield here started the first wool-carding machine operated in the United States. The first set up in America was in Nova Scotia. Mr. Scholfield established carding, spinning, weaving, and fulling woolen goods, and carried on his manufacturing during the war of 1812.

In 1831, the property was bought and operated by Orsemus M. Stillman, who, by persevering industry and various important inventions, added to his estate, constructed the present large and commodious mills, and greatly enlarged the village on that side of the river. From this enterprising manufacturer, Stillmanville received its name. The first bridge across the river here was constructed by Mr. Stillman; it is now public property. In these mills, also, steam is at present a part of the motive power.

For many years, in connection with his business, Mr. Stillman kept a store of dry goods and groceries, almost wholly for the accommodation of his numerous employees.

Here, in the early part of the present century, when a portion of the dam was annually opened for the passage of fish, Mr. Nathaniel Stillman, in attempting to pass the fish gap in his canoe, was caught by the whirling water, overturned, dashed against the stones, and drowned. Hours transpired before his body could be recovered.

CHAPTER XXVII.

DORRVILLE OR NIANTIC.

The oldest designation of this locality was Shattuck's Weir. Shattuck was the name of an Indian who was associated with the early history of the place. Here large quantities of shad were caught in the spring season, in weirs, scoops, and seines, first by the Indians, and afterwards by the settlers. The migratory species of fish that visit our coast and ascend our rivers in the vernal months, to deposit their spawn, such as shad and alewives, once abounded in the Pawcatuck, and swarmed far up towards its head waters. These constituted an important part of the revenue of the aborigines. *Alewife* is an Indian name. The construction of dams, the groaning of wheels, the thunder of machinery, and the rush of keels by sail and steam, have almost banished from the river these beautiful and valuable annual visitors. Art has grasped the powers of the river, and harnessed them to other service.

The fall of the river at Shattuck's Weir Bridge was early occupied as a mill privilege. The first dam was built above the present bridge, prior to 1758, by Mr. Stephen Saunders and Dea. Samuel Gardner. Only a saw-mill was then put up. The works owned by Mr. Gardner, on the north side of the stream, were destroyed by a freshet, and never reconstructed.

In 1792, the property on each side of the stream was held by Samuel Gardner, 2d, and Augustus Saunders. The next machinery started was that of a grist-mill. Afterwards a small factory was erected by Col. Joseph Knowles, for custom carding and cloth dressing. Mr. Knowles's property fell to his son, John T. Knowles, who put up the first woolen mill, running only eight looms. This mill was finally sold to Mr. William P. Arnold, who, from peculiar political tastes, named the village "Dorrville." The present wooden mill, superseding the old one which was burnt, was erected by Mr. Arnold in 1846, in which year Mr. Arnold leased the entire property to Dr. John E. Weeden of Westerly, who in 1851 purchased the property; but he in 1857 sold it to Wager Weeden, who built the stone mill in 1864. From 1866 to 1868 the mills were leased and run by

the Niantic Woolen Manufacturing Company, of which T. R. Hyde was the agent. They are now operated by the Weedens, Dr. J. E. Weeden acting as agent.

Encouraged by Doctor Weeden, the pastor of the First Baptist Church at Westerly commenced regular meetings in the village, in a private residence, the boarding-house. These meetings finally resulted in the formation of a regular Baptist church in 1851, termed the Niantic Baptist Church, which counted seventeen constituent members. In the mean time a meeting-house was erected at a cost of $1,000. The house measures 28 by 38 feet, has 38 slips, and seats near two hundred persons. The first regular pastor of this church was Rev. Simon B. Bailey, and the first deacon was George W. Champlin.

A small Sabbatarian church was embodied in this vicinity in 1858, and in 1866 secured a meeting-house. This house formerly stood on the site of the houses occupied by the First Sabbatarian Church of this region, having been erected there by a disaffected few, on the removal of the large house to the vicinity of Potter Hill and Ashaway, and hence called, from the circumstances of its origin, the "Spunk Meeting-house."

A bank, called the Hopkinton Bank, was organized here in 185–, with a capital of $200,000. The officers were Stephen Wright, president; D. M. C. Stedman, cashier. By the financial reactions of 1857, this institution was crippled and finally closed. The unfinished banking-house near the depot is its significant memorial.

This village now contains one of the largest school-houses found in the township of Westerly.

In regard to the remarkable curve of the river between Potter Hill and Dorrville, east of the road leading to the old site of the Sabbatarian meeting-house, — a course that is almost a circle, in the middle of which is Kedinka Island (according to the map of Rhode Island), — it is stated by tradition that the river was anciently turned from its direct course through the valley and meadows by the beavers that built so large and strong a dam that the stream was obliged to cut a new bed to the south around the obstruction.

CHAPTER XXVIII.

LOTTERY VILLAGE.

The names of localities are not always indicative of the general character of the people. This remark applies to Dorrville and Lottery Village. At no time have the inhabitants of these places been Dorrites and gamblers, but rather law-abiding and honest people. Trivial circumstances have attached to these localities unpleasant names, that the people would gladly dismiss from their history. We have suggested the more suitable name of Niantic for Dorrville. Lottery Village ought to have been named Pendletonville.

The owner of the lands whereon the most of the village stands, Col. Joseph Pendleton, in consideration of losses suffered by himself and his kindred, received from the State a lottery grant, in which the successful tickets drew house lots previously laid out in his lands. Thus the place derived its singular and unfortunate name, — the evil of lotteries not then being comprehended as at present.

The land was laid out in 126 house lots, under a grant given Feb. 27, 1749–50 (1750 N. S.), and executed by Isaac Sheffield and Elias Thompson, aided by W. Babcock as surveyor.

The early inhabitants in this vicinity were farmers and fishermen. Latterly it has furnished many bold and able seamen, — Pendletons and Halls, —who have dared the seas and won their treasures; to whose skill and perseverance have succumbed the Arctic whales and Antartic seals. Properly this village stands at the head of ready navigation; the river above being narrow, tortuous, and shoal. The supposition that the place would become one of trade, manufactures, and commerce has not yet been realized, though steam-power might now be profitably employed.

The merchants here have been Benjamin Barnes, Nathan Barber, Gilbert Pendleton, John Franklin Hall, Samuel A. Champlin, George W. Stephens. Mr. Barnes's place of trade was popularly known as the "red store." The place was once an important landing for the town.

Near 1820, Rev. Benjamin Shaw, a minister of the Methodist Episcopal Church, came from Cumberland, R. I., and settled in Lottery Village. He enlarged and lived in the house now occupied by Russel Hinckley. By his wise and earnest labors a great blessing

rested upon the place. A class was organized, that held its meetings in the school-house. He baptized by immersion, that being the choice of the people. His ministry here reached through about eighteen years. He finally, while on a visit in Vermont, accepted the views and practices of the Wesleyan Methodists, and connected himself with them. He was a man of medium stature, decisive views, earnest spirit, and fervent piety. The revival that occurred under his ministry left its lasting, happy impress upon the people. He emphasized not the form of godliness, but the power. Being a man of good education and an able preacher, he led the people forward with success. He died in 1839, while absent from the town on a visit to his friends. The class he had formed had no other leader and preacher; hence it soon declined, and faded away. The members, one after another, united with neighboring churches, the larger number connecting themselves with the Hill Church.

During a large part of his ministry in this region, Mr. Shaw had regular appointments at the Pawcatuck school-house in Stonington, nearly opposite Lottery Village. In these meetings there were repeated instances of special religious interest. Here occurred, at different times, the unusual and impressive phenomena, usually called "the losing of strength"; *i. e.* the persons affected, in their devotions, and especially in prayer, would lose their strength and fall from their seats or from their knees to the floor, and remain for a season in a happy swoon or ecstasy, filled with a sense of light and love, and comparatively oblivious to what passes around them. No fully satisfactory explanation of these singular phenomena has yet been given. About a dozen different persons, men and women, all of sound mind, good intelligence, and excellent character, were subjects of these experiences. Some of them had similar experiences for years afterwards. Like phenomena sometimes occurred at private houses, and also in the school-house in Lottery Village. Mr. Shaw himself, however, was not a subject of these experiences.

A branch church of the First Baptist church in the village of Westerly was organized here on the 7th of February, 1843. The constituent members were, Lyman Hall, David Pendleton, Ethan Pendleton, Jesse N. Brown, Abby P. Hall, Sarah Pendleton, Phebe A. Pendleton, Eunice Brown.

The meetings were held in the school-house till 1848, when a meeting-house was erected at a cost of $1,200. In the summer of 1849, the Branch became an independent body, with thirty-three members, and the first pastor, Rev. Nicholas H. Matteson, was ordained Oct. 18, 1849. The deacons of the body were Lyman Hall and Nathan Fitch. The first meeting-house was destroyed by fire in 1851; but a second house, still standing, was built in 1852. This house measures 26 by 36 feet, with thirty-one pews, and a gallery.

Being without a pastor, this church, on the 1st of December, 1855, returned as a branch church of the body from which it sprung.

CHAPTER XXIX.

THE RED SCHOOL-HOUSE.

The history of a New England school-house! Who has power to write it! Like the light beaming from a star, the rays are too numerous, too subtle, too far-reaching, for even the imagination to follow. Schools are like light-houses on the world's dark shores; they pour their light around upon the otherwise trackless and entangled paths of man's progress. But no schools, in the world's history, have equaled those of New England, in their number compared with the population, in their character both intellectual and moral, and in their republican spirit and freedom.

By no means imposing were the first school-houses, — square, low, solid, rough, weather-tanned edifices, with box porch, stone chimney, vast fire-place, stools, slab benches, a row of writing-desks against the walls, a rude table and angular desk for the master, who sat in a splint-bottomed chair. Here the children in homespun from the farm-houses were classed by merit and not by blood; and, particularly in the winters, they mastered the art of orthography, read the stories of wisdom, learned to wield that mightiest of weapons, the quill, and were initiated into the useful science of arithmetic. Common schools were born of the Pilgrim spirit and the love of liberty; they are no small part of the strength and glory of New England.

In these school-houses, before the people were able to erect houses for worship, the inhabitants gathered for public devotion. Thus prayers, psalms, and sermons became associated with the places for intellectual culture. Nor this alone; in these edifices also the freemen met in district meetings to discuss and determine upon public and political affairs; these were the mental gymnasiums of freemen; sentiments, debates, votes, liberty-laden resolves were born in these humble structures.

Among the teachers of the former century, and who lived to see the opening of the present, was the famous "Master Slauterry"

(Thomas), who was of Irish root, and used a little of the Celtic brogue, though a man of extensive learning for his day. A strong believer in discipline, he boasted to his pupils that his ferule was "a cure-all, better than any medicine." He taught in various portions of the town, in the scattered school-houses, sometimes in private dwellings, and once in the Wilcox meeting-house. Like his cotemporaries, he "boarded around." Of his fare at a certain house, he thus reported: "Haddrick (haddock) for breakfast, haddrick for dinner, krist (crust) coffee for supper without tay, milk, or swatening." His son Thomas was drowned in the river in the lower part of the village.

As the country increased in population and wealth, the school-houses assumed greater proportions and more complete furnishings. The progress of New England might be sketched from her educational buildings. Ours is a land of public schools, academies, institutes, and colleges. Rhode Island may boast of the first perfectly free college in America; Brown University never required any test of faith or creed of conformity of the students she matriculated; her halls have been as catholic as the spirit of Rhode Island's founder. Harvard University and Yale College may not present such a record.

Space forbids that we should describe the different school-houses in Westerly; we may mention but one, as in some sort an illustration of all, at least in the different offices it filled.

After the village of Westerly commenced its growth from mechanical and manufacturing interests, and before any church had been organized, for many years religious meetings, conducted by such ministers as might be obtained for the time, were held in what was styled the "Red School-house," which stood on the present site of the Episcopal church. It was built in the last century, and had excellent proportions for its day; the color it bore in later times gave it its name. The small grave-yard on the west of it disappeared when the house was removed. Here masters of birch and lingual mysteries held court and meted out law and light. Here also the people gathered for worship, and ministers of every name officiated as they had opportunity. Here the eccentric Lorenzo Dow, pausing in his travels, hurled the arrows of truth with strange power, sometimes to the dismay of cool and conservative minds. Here were held the principal meetings in the memorable revival of 1812, which poured new life into the community; the deep tones of Ebenezer Brown, the exhortations of Cuffy Stanton, the prayers, songs, and appeals of the devout citizens stirred the soul of all the town.

The names of remembered teachers who occupied the Red School-house were, Jedediah W. Knight (near 1800); Evan M. Johnson, (1808); —— Phelps (1810); —— Thompson (1811); Eleazer Tracy (1812); John G. C. Brainard, the poet (1815); Tideman H. Gorton

(1816–1818); Ariel Vanhorn (1819–1822); Samuel Helme (1823–1824); Samuel Hazard (1824–1828); John S. Terry; Ethan Foster.

As the Samuel Hazard above named had kindred in this town, and many strong friends among the citizens, besides being a resident of the town himself for a season, a brief record of him may here appropriately be added.

He was the son of Robert Hazard, and was born in the West Indies. He, however, was educated at the North, and graduated at Yale College. On leaving Westerly, he spent three years with his mother in the place of his nativity. Returning from the West Indies, he published, in New Haven, an able paper, called the *National Republican*. He afterwards settled as an Episcopal clergyman in Great Barrington, Mass., where he closed his life, esteemed by all who had ever known him for his sound abilities, and greatly loved for his virtues and piety.

The following account of the first Sabbath school in Westerly is kindly furnished by Francis Sheffield, Esq.: —

"In the summer of 1820, the Rev. Mr. Rogers, an Episcopal clergyman, delivered a lecture in the Red School-house. It was a pleasant summer evening; a goodly number of people assembled. The speaker appeared in his clerical robes, which, by the way, was rather a novelty to most of the persons in attendance. He arose, and read a discourse on education in general, but more particularly on the moral and religious culture of the youth, and the importance of Sabbath schools as an auxiliary in the formation of correct moral and religious principles. There was nothing peculiarly interesting in the style of the speaker, which was rather cold, formal, and repulsive; but the subject was one of vital importance.

"Not long after this meeting, Mr. Vanhorn, the teacher in the school-house, gave out an appointment for a Sabbath school, on the following Sabbath. It is believed that there had never been a Sabbath school in the town of Westerly before. At the appointed time, the children flocked together in goodly number. Mr. Vanhorn assumed the office of superintendent, arranged the children into classes, and selected some of the older children (or youths) present for teachers. When all this was accomplished, and everything apparently ready for the commencement of the school, there was a pause in the proceedings. It occurred to the mind of the superintendent that Sabbath schools were intended as nurseries of religion, and should properly be opened by supplication for divine counsel and guidance. Upon inquiry among those assembled, the fact was elicited that no one present made any pretensions to a religious profession.

"In this dilemma, one of the boys was posted after a certain deacon, who lived not far from the school-house, requesting his attendance and aid in properly commencing this new work. In obedience to the request, the deacon soon made his appearance among the waiting auditors, who, with profound reverence, listened to his somewhat lengthy prayer. He prayed fervently for many blessings, but did not offer one single petition for a blessing upon *Sabbath* schools. Whether he feared that they were concocted to promote the particular tenets of some certain religious denominations, to increase an interest in the Christian Sabbath, and thereby promote its general observance, or whether he felt conscious that they were calculated to render the observance of the Jewish Sabbath, to which he adhered, unpopular, we did

not pretend to divine. He prayed for the superintendent, teachers, and scholars, engaged in that *Sunday* school, but not for the promotion of *Sabbath* schools.

"This school was continued for a season, but was finally suspended. After the Union Meeting-house was dedicated, it was revived.

"When the first school was started, a large part of the people of the place kept the seventh day of the week as a Sabbath; more than half of the mercantile stores and workshops were in full operation on the Sabbath."

It should be added that Mr. Sheffield had the honor of being one of the teachers in the school whose origin he so graphically describes.

In giving this school the name of being the first instituted in the town, Mr. Sheffield had not learned of the school organized in the middle of the last century by the Presbyterian church, whose history appears in a previous chapter.

CHAPTER XXX.

THE UNION MEETING-HOUSE.

As the village of Westerly and Pawcatuck put on larger proportions, a necessity was felt for a meeting-house. The inhabitants being of different religious denominations in their preferences, only a comprehensive movement was practicable. It is reported that the majority were of Sabbatarian tendencies, but the time had not come for a church of this faith to maintain itself. A plan, therefore, was set on foot, which resulted in the erection of what is known as the Union House, lately standing on the knoll in the centre of the village.

Of the origin of this house, a worthy friend writes as follows: "I would not detract from the merits of others, who labored to erect that house of worship, but it seems to me there was one modest young man teaching a select school in Westerly at that time, whose name and exertions in this connection should not be forgotten. I refer to Charles P. Otis, afterwards a distinguished professor and teacher in Bacon Academy, Colchester, Conn. He was a Congregationalist, and at his death, Jan. 7, 1837, was a deacon of that faith."

Mr. Otis was born April 22, 1790. On his father's farm till seventeen years of age, he carried books in his pockets into the field, and always had one within reach at the house, — a habit that characterized him through life. Prior to his services in Westerly he was a teacher in Montville, Conn. He left Westerly in 1824 to pursue his studies in Colchester and in Williams College, from which he was called to act as principal of Bacon Academy from 1826 till his death. He received the degree of A. B. from Williams College, and the honorary degree of A. M. from Yale College in 1829. In industry, method, zeal, scholarship, purity, and piety, he was an uncommon man. Dying before he had reached his forty-seventh year, he was greatly mourned. His monument stands in the cemetery in Colchester.

The village of Westerly owes not a little to his influence, and several of the first business men of Westerly were trained under this accomplished teacher. Mr. Otis was said to have originated the plan, and by personal solicitation to have secured the funds for

erecting the Union House, exertions of which he always spoke with satisfaction.

The plan contemplated the accommodation of all Christian denominations, as the citizens might be able to secure preaching. The house was built in 1822, the architect being Mr. Benjamin Palmer. It was the property of stockholders who held it by charter under certain stipulated regulations. A fund was also raised for the maintenance of worship. William Woodbridge, Esq., of Stonington, gave $400 on condition that the citizens should raise an equal amount, which condition was met. To this was added $2,800 realized by a chartered lottery scheme. Thus the fund rose to $3,600. The dedication sermon was preached by Rev. David Austin, a Congregational clergyman of Connecticut, a man of true piety and great eloquence, but unfortunate, in after years, in his views of prophecy.

Here rose the first church steeple, and here rung out the first church bell, in this town. Here also was gathered the first organized choir of singers, under the leadership of Mr. George W. Gavitt. They officiated in the dedication of the house, and Mr. Gavitt remained the choir leader more than twelve years. Here likewise the first instrumental music in worship was introduced, though not without some opposition of sentiment. After a bass-viol had, not without struggles, found its way into the gallery on one occasion, Mr. Ebenezer Brown, who for the time was conducting the worship, rose and gravely introduced the services as follows: "We will *fiddle* and sing the 139th Psalm." And the spirit of the choir, on the occasion, was illustrated in their leader, who, turning to the bass violinist, said, "Now put in; bear on all you know."

Mr. Brown was always strongly opposed to shams and hollow ceremonies. Against all such things he hurled the heavy shafts of irony and displeasure. In him were all the elements of a genuine iconoclast. He sometimes traveled abroad, especially in the State of New York, where he at times exercised his ministry. Returning from one of these tours, in which he had preached often in various churches, and had been grieved at the modern innovations that prevailed, and more particularly on account of the use of stringed instruments among choirs, he was asked in reference to the state of religion in the regions he had visited. He sternly replied, "It is all catgut and resin religion." He certainly belonged to the class of independent men.

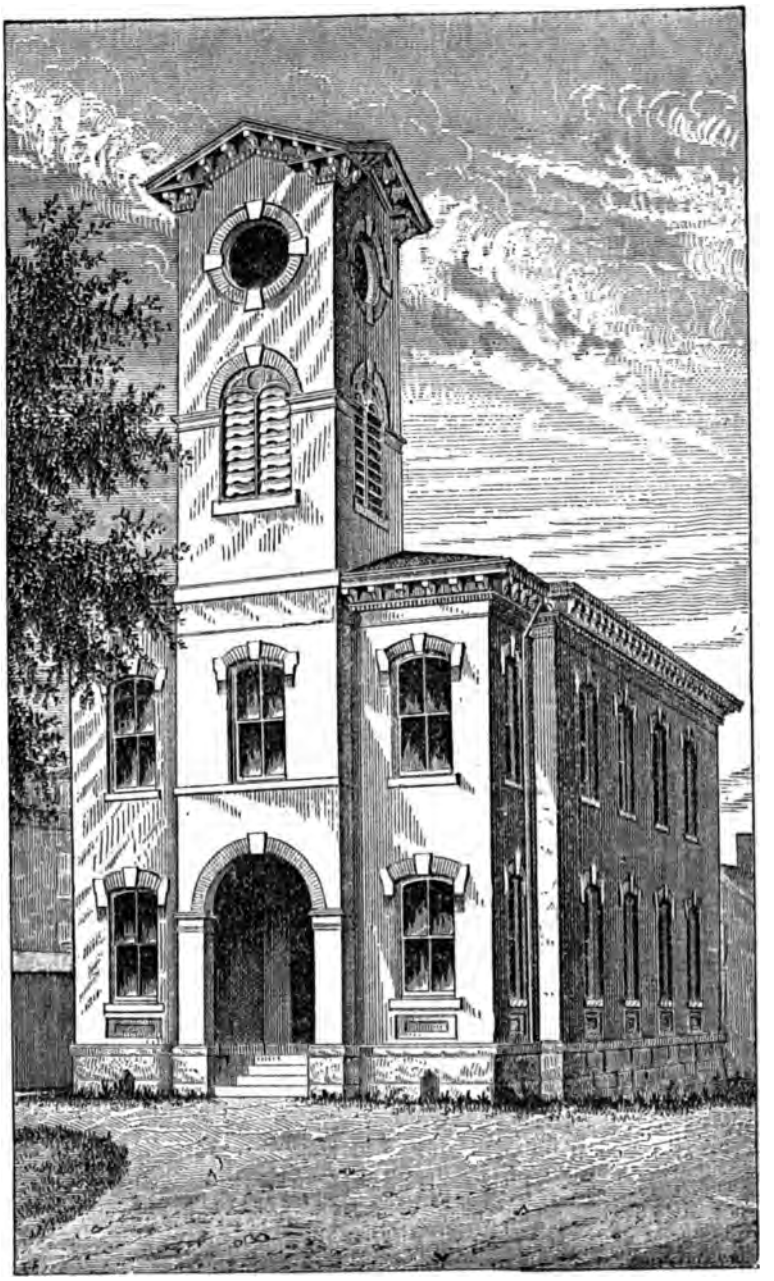
For some years after the house was opened, except when some famous minister officiated, the congregations averaged less than fifty persons; the population of the village was still small. At one time the proprietors of the house invited and urged the "Hill Church" to leave the hill-top and occupy this house, — a golden opportunity for that church, and most unwisely neglected.

This house has been a cradle, where each Christian denomination now existing in the place, except the Christian Church and the Catholic Church, nurtured their sentiments and increased their numbers till they were able to stand alone.

During the winter of 1842–3, occurred the notable religious interest commonly spoken of as "the Scott revival," as the Rev. James L. Scott, then a Sabbatarian preacher, was the principal speaker. The interest deeply affected all the churches and greatly added to their numbers. The banks of the river were often visited for baptismal occasions. Even the excellent Episcopal minister, Rev. William H. Newman, practiced immersion, and in this manner received a large number of adults to his communion. Many people flocked from the adjacent towns to share in the great and gracious spirit that prevailed.

Not calm or sacred, however, have been all the hours of the history of this house. The debates that have here occurred, — on the election of trustees, the methods of administration, the distribution of the income, the persons allowed to hold services, the proportioning of time to denominations, the sufferance of traveling speakers and lecturers, the opening of the doors to secular affairs, — could they have been written, would have been very voluminous and amusing, rivaling anything of the sort to be found in a village of this magnitude, and furnishing an instructive commentary on the feasibility and wisdom of those compromises that are too often dignified and glossed by the name of Christian unionism. It is an open question whether this edifice proved a union or a disunion house.

The secretary and treasurer for the stockholders of this house, from the time of its erection till 1862, was Mr. Lyndon Taylor. His successor was Mr. Edwin Babcock, who held the office until 1872, when the building and site were sold to the town of Westerly, the funds divided up, and the corporation ceased to exist. In 1874, upon the site of the Union Meeting-house, the town erected a town building, two stories in height, with a basement. The basement is used for a station-house and police head-quarters; the first floor, for a town clerk's office and council chamber; and the second floor, for a town hall. An engraving of this fine building is here given.



THE NEW TOWN BUILDING,

WESTERLY, R. I.

CHAPTER XXXI.

CHURCHES IN TOWNS SET OFF.

The higher life of a people unfolds from their hearts; and their hearts are manifested by their religion. This is the sufficient reason for sketching the rise and progress of churches.

As Charlestown, Richmond, and Hopkinton were originally within the limits of Westerly, and we have been obliged to notice to some extent their development as arising from and modifying the life of Westerly, it is here proper that at least a passing notice should be given of other churches in these townships than those already mentioned.

Churches in Richmond.

The Six Principle Baptist Church now in Richmond, according to the "earliest record attainable," commenced in 1723; "yet doubtless it had a much earlier origin." Daniel Averill was ordained by the body, May 25, 1732. The records "appear to be missing from 1735 to 1770, when John Pendleton was chosen to the pastorate. He was followed by Rev. Henry Joslin, who was ordained Aug. 14, 1788. Mr. Joslin was succeeded by Rev. Joseph James, ordained Sept. 17, 1810. Latterly this body has been known as the Tillinghast Church," since its three last pastors have been Rev. Pardon Tillinghast, and his son, Rev. Thomas Tillinghast, and his grandson (son of Thomas), Rev. Gilbert Tillinghast, now serving. A branch of this church exists in Charlestown. The ministers have also held occasional meetings in the eastern and southern parts of Westerly, and have counted in their flock some of Westerly's honorable citizens, such as Dea. Thomas B. Kenyon and Capt. Palmer Hall, now on the church roll. The Six Principle Baptists, taking their name from the Six Principles mentioned in Heb. vi. 1, 2, differ from the regular Baptists chiefly in their practice of laying on of hands to those who are received to membership.

A regular Baptist church, composed of members chiefly residing in South Kingstown, was founded in 1774, and shortly after chose its location in Richmond. Over this body Rev. Benjamin Barber was ordained in 1793.

Another regular Baptist Church, now known as the "Second Richmond Church," was embodied, over which Rev. Charles Boss was ordained in June, 1781. A few years since, this body, leaving their old location, erected a new house east of Shannock Mills, on the northern border of the town of Charlestown. A recent pastor of this body was Rev. J. H. Sherwin, who died in 1866. He had planned and opened the Wilberforce Collegiate Institute at Carolina Mills, a school designed to educate colored teachers and preachers. The school expired with its founder. The present pastor is Rev. C. H. Weaver. A sort of separate Sabbatarian Church was organized at Woodville, in Richmond, in 1843, through the efforts of Rev. John Green, an effective evangelist. The body is now in harmony with the other Seventh Day Baptists.

We have before recorded the planting and decline of the Quaker meeting.

Churches in Charlestown.

In a previous chapter we mentioned the rise and fall of an Episcopal interest in this town. In another chapter we sketched the history of the Indian church. We have also stated that a Branch of a Six Principle church is here maintained; they have no meeting-house, however. In a preceding paragraph of this chapter we mentioned that the meeting-house of the "Second Richmond Church" stands within this town's boundary, on its northern angle.

A Free Will Baptist church was organized at Carolina Mills near 1840, with a meeting-house standing between Carolina Mills and Shannock Mills, in Charlestown. After an oscillating history, it was reorganized in 1866. The meeting-house was moved nearer to Carolina Mills, enlarged, and much improved.

In 1839, a regular Baptist church was gathered in the southern part of the town, through the labors of Rev. John H. Baker. The meeting-house stands on the north side of the post-road, and nearly midway the breadth of the town. One of the most successful ministers of this church, after its efficient founder, was Rev. Joseph P. Brown. After being without a pastor for several years, the church settled Rev. Seth Ewer. Since his death they have had no settled preacher, but are served by Mr. William A. Burdick.

Churches in Hopkinton.

A record of the First Seventh Day Baptist Church in this town was given in Chapter VIII. In a subsequent chapter some account was given of the New Light organizations that rose and fell. The Quaker meetings were sketched in Chapter XVII. In another chapter some record was given of the Shakers and the Beldenites. We may now mention at least the origin of later interests.

While it appears that the regular Baptists, of whom there have always been some in this town, held meetings during the last part of

the last century and the first of the present, they yet failed to complete a regular and permanent organization till 1834, when they planted a church in Hopkinton City. Among the first ministers were Rev. Levi Walker, Rev. Amos R. Wells, Rev. Thomas V. Wells.

Also in 1834, it being a season of general revival, a Seventh Day Baptist church was organized; this had previously been a sort of branch of the First Sabbatarian church.

A third Sabbatarian church was embodied at Rockville in 1825. Here an out-station had long been maintained by the parent body.

A second regular Baptist church was gathered at Brand's Iron Works, in 1841, under the ministry of Rev. David Avery.

The mother of the Sabbatarian churches now has its meeting-house between the villages of Potter Hill and Ashaway.

A full history of these churches would properly belong to the towns in which they are found.

CHAPTER XXXII.

LATER CHURCHES IN THE TOWN.

HAVING already sketched something of the growth of the villages of Westerly and Pawcatuck (in substance one place), and noticed the Red School-house — a kind of sanctuary — and the Union Meeting-house, it remains to state something of the existing churches.

THE EPISCOPAL CHURCH.

"In 1833, the Rev. Erastus DeWolf, as a missionary of the Rhode Island Convocation, preached at Westerly about seven months." No church, however, was embodied at this time. In the year following, Rev. John A. Clark, another missionary of the convocation, opened meetings and was instrumental in organizing the present Episcopal Church. It dates from Nov. 24, 1834. The first pastor of this body was Rev. James Pratt.

In 1835 a church was erected and consecrated as Christ's Church; it cost about six thousand dollars. This church was burned in 1872, and a new church was erected on the same site at a cost of about $20,000.

In 1836 a "parsonage house was built at the cost of $2,000." Mr. Pratt officiated till Dec. 26, 1839. Rev. William H. Newman became rector in 1841, and remained till 1844, when he was succeeded by Rev. Thomas H. Vail, now bishop of Kansas. Mr. Vail was followed by Rev. Arthur Mason; he was followed by the Rev. John P. Hubbard, and he by the present rector, the Rev. D. R. Brewer.

FIRST BAPTIST CHURCH.

This body, with but seventeen constituent members, was organized Sept. 16, 1835; on which day their first pastor, Rev. John Waterman, received ordination. Ill health compelled Mr. Waterman to resign in 1836, and he died Nov. 26, 1837. His successor was Rev. Albert Palmer, who officiated till 1843, and was succeeded by Rev. Edward T. Hiscox. A meeting-house, costing about four thousand dollars, was erected in 1845. Mr. Hiscox resigned in 1847,

and was followed by Rev. Frederic Denison, whose first term of service closed Nov. 15, 1854. The parsonage, costing $2,000, was built in 1852. The ministers since 1854 have been, Rev. William Stowe, Rev. William Fitz, Rev. Nehemiah Bennett, Mr. Fitz for a second term, Mr. Denison for a second term, Mr. James Paterson, Mr. Thomas G. Wright, and Mr. John Evans.

Besides the pastors, the following persons received into the church have become Baptist ministers: William C. Walker, Orrin T. Walker, Nicholas V. Stedman, Nicholas H. Matteson, William Sturgeon, Benjamin A. Greene.

The whole number received into the church from its origin has been more than a thousand.

The Calvary Baptist church was organized in 1870, with a membership of 42. They have a house of worship, erected in 1875, at an expense of $18,000. The pastors have been, Rev. E. F. Strickland, Rev. James Paterson, and Rev. Hugh O. Pentacost.

Sabbatarian Church.

The Pawcatuck Seventh Day Baptist church, located in Westerly, was organized in 1840, under the labors of Rev. Alexander Campbell, who became the first pastor. The meeting-house for this body was erected in 1848. A parsonage was purchased in 1865. The successors to Mr. Campbell have been, Rev. Isaac More, Rev. Alfred B. Burdick, Rev. E. H. Lewis, Rev. Nathan Wardner, and Rev. George E. Tomlinson.

We ought also here to record the origin of the Westerly Seventh Day Baptist church in the southeastern part of the town. This was gathered under the labors of Rev. Mr. Campbell in 1837, and was composed in part of elements once associated with the "Wilcox Church." The pastors have been Rev. Jacob Ayers and Rev. Christopher C. Stillman. The meeting-house was erected in 1839.

Congregational Church.

The Congregational church, now removed to the Connecticut side of the river, but first organized in this town, dates from Feb. 14, 1843. This church has been supplied by Rev. Samuel B. Goodenow and Revs. Moore, Brown, and Whitemore. Rev. A. L. Whitman, who wisely served in a pastorate of nineteen years, was the first one ever installed by the body. The meeting-house was erected in 1848, and finished in 1849. The successors of Mr. Whitman have been, Rev. Edward W. Root, Rev. A. H. Wilcox, and Rev. D. N. Beach. The meeting-house also was enlarged and improved.

Christian Church.

This body, many of whose constituent members withdrew from the "Hill Church," was organized Dec. 24, 1843. Their house of

worship, called "The Chapel," was dedicated Jan. 31, 1844. The pastors have been, Rev. Oliver P. Tuckerman, Rev. John Taylor, Rev. A. A. Williams, Rev. J. P. Nelson, Rev. H. M. Eaton, and Rev. J. G. Noble.

Methodist Church.

The Methodists gathered a church here near 1846. At one time the church was in a state of suspended animation, or existed only as a class. Of late the body has arisen with hope. They now have a house of worship. The pastors have been, Rev. G. S. Alexander, Rev. A. W. Nillo, Rev. George A. Moss, Rev. J. Thomas, Rev. N. G. Axtell, and Rev. F. A. Crafts.

Catholic Church.

The Catholic church was embodied about the time the edifice in which they worship was erected, which was in 1859. It is located on the Stonington side of the river. The first settled priest was Rev. Michael O'Reily, who was succeeded by Rev. Patrick Sherry, and he by Rev. J. E. Fitzpatrick.

We have spoken thus briefly of these later churches for two reasons: first, because they are of such recent date; secondly, because each church will doubtless, at some time, prefer to give its own history, in its own way.

CHAPTER XXXIII.

NOTES OF THE NINETEENTH CENTURY.

The first chaise introduced into the town was owned by Mr. James Rhodes, father of Gen. William Rhodes. The aristocratic vehicle appeared before 1800; but carriages were rare until after this date. Saddles and pillions were the fashion till within sixty years.

The first light-house on the promontory at Watch Hill was erected in 1802; the contractor was Mr. Elisha Woodward, of New London. The first light-keeper was Mr. Jonathan Nash, who faithfully trimmed his lamps for twenty-seven years. Mr. Nash stated that he could remember when the coast-line ran but slightly curved from Watch Hill Point to the Naps, and the shore was covered with heavy woods. At present the coast-line curves inward deeply in the form of a bent bow. The coast is also gradually wearing away on the east of Watch Hill. But Sandy Point, north of the Naps, has advanced northward half a mile within the memory of persons now living.

A house once stood upon the Naps. Here lived, at one time, Mr. Christopher Chester. Again the Naps has its house.

Westerly shared her proportional part of the stroke of the terrible gale of Sept. 23, 1815. The heavy part of the gale struck the coast in the forenoon, from the southeast, and spent its force in a few hours; meanwhile veering in its course till it reached the southwest. It affected the coast chiefly between New Bedford and New Haven. Nowhere was it more severe than on the Narragansett shore. The ocean wave, raised by the gale, rose ten feet along the coast, rolled over all the beaches, swept cattle from the pond islands, stacks from the shore meadows, and swelled the river nine feet above its usual height at the head of tide-water. Two porpoises were driven up into the village. The spray of the sea was borne far back into the country, so that salt was collected on the window-panes upon Pendleton Hill, and as far back as Plainfield, Conn. All the forests on the coast were prostrated; the house of Samuel Bliven, on the Naps, was washed down; the house of John Cross was partly unroofed; the Hill Meetng-house was wholly unroofed; barns and

sheds were overturned; and small buildings in the village were floated over the dam. The heavy forest occupying the land where now stand the foundry, machine shop, and dwellings, on the west bank of the river, was prostrated and virtually destroyed. Happily the hurricane was of short duration, abating before the close of the day.

A little before the last war with England, an artillery company was formed in Westerly, commanded by Capt. Joshua Hazard, formerly a sea-captain from the eastern part of the State. The company, besides a brass piece, usually kept near Captain Hazard's store on Main street, wore sabres and pistols. Among the members of the company were Thomas Dunbar, Daniel Cottrell, Jr., Jonathan P. Stillman, David Pendleton, Jr., Oliver Babcock. This force assisted in guarding the town from the British fleet in 1814. David Pendleton, Jr., at this time, however, was serving in the gun-boat No. 91.

Hopkinton at this time had a volunteer company of infantry, commanded by Capt. Amos Langworthy, and afterwards by Capt. Joseph Potter.

A good record has always been kept by this town in her patriotic zeal and her military efforts for the defense of the country. When the British fleet, under Commodore Hardy, bombarded Stonington, in August, 1814, a full regiment of Rhode Island militia, made up largely of Westerly men, stood ready for duty in the vicinity of Watch Hill. The coast was guarded with sleepless vigilance.

Westerly was once the theatre of a duel. The affair was alike disgraceful and mournful. Properly speaking, the affair did not belong to the town; the soil was chosen by strangers as the stage for the tragedy.

In 1811, while the frigate "Constitution" lay in New London, two midshipmen became so piqued at a ball, on account of a certain woman, that a challenge was passed and accepted. To evade the vigilance of the authorities, the parties selected Westerly as their field of honor, it being just across the boundary of Connecticut. It was in February. The principals and seconds came in two sleighs, and drove at high speed. They stopped for a few moments at the public house kept by Paul Rhodes. They then drove to the top of the hill, now the large quarry, and passing the meeting-house, a little distance northeast, on the west side of the road, on land lately owned by Mr. Charles Vose, measured their distances and took their positions.

The names of the principals were Brailford and Fowl. The first was a small, unlovely appearing, evil-minded man, by birth a Carolinian. The latter was a man of fine looks, pleasant manners, and gentlemanly character; he was a native of Watertown, Mass.

The sad moment of action came. At the appointed signal, both discharged their pistols. Brailford was slightly touched. Fowl

received a bullet in his groin, which also carried a portion of his dress into the limb. He was too severely wounded to be taken to New London. The parties brought him into the village, and cared for him at the house — then an inn, on the Connecticut side of the river — kept by Mrs. Abby Thompson, where they were obliged to leave him. He was attended by Doctor Colton, the assistant surgeon of the ship, and also by the physicians of this vicinity. His distressed father also visited him. His case elicited much sympathy.

The wound was mortal. After a week or more he was carried to New London. He lived but about three weeks from the fatal hour. His grave is at Groton Bank, in the Fort Griswold Cemetery, and is marked by a monument. His heartless antagonist was degraded from the service; and rumor says he was finally drowned from a schooner on the coast of North Carolina.

To the children, at least, of the present generation, it may be interesting to speak of a curious little visitor that often entered the village in the summer and autumn evenings of 1837. The Dixon family, occupying the old Dixon mansion on the south side of Broad Street, next to the tavern stand, had a little spotted puppy named Caper. It was discovered that Caper had a regular evening visitor, who was exceedingly brisk and earnest in play. The play would continue as late as ten o'clock, until Caper was quite exhausted. On examination it was found that Caper's playmate was a young red fox, who had his home in the woods and swamp near Burden's Pond. Numbers then gathered to see the little fox and puppy play. Once young Reynard played the fox indeed, for as he turned homeward, he slyly stole a young duck. But Sylva, the colored woman, hotly pursued the thief, and recovered her duckling on Granite Street.

Most of the dreaded and destructive beasts of the forest disappeared with the last century; a few foxes remained to rob the good farmers' yards in the present century. In 1824, however, Mr. Samuel Allen, of Hopkinton, then a mere lad, found a wild cat (*felis rufa*) in the woods, and anxious to obtain the rare game, secured a gun, and after planting a crotch across which to lean the piece, fired, and brought the monster down. Running home in his great joy, unable to carry his game, he stated, "I have killed the devil," and asked for a yoke of oxen to bring home the victim.

Beavers were once found on the branches of the Pawcatuck. Lately only minks and musk-rats are obtained. Otters have been seen on the coast. Squirrels and rabbits still abound in the woods and swamps.

As well here as in any any other connection, we may mention the reports of census tables of Westerly at different dates. The figures will indicate the periods when townships were set off, and the times when this region was depleted by wars and emigrations.

1708.. 570	1774..1,812	1800..2,320	1840..1,912
1730..1,020	1776..1,824	1810..1,911	1850..2,703
1748..1,800	1782..1,720	1820..1,072	1860..3,470
1755..2,201	1790..2,208	1830..1,015	1865..3,815

Some mention should be made of the first insurance company that was formed in this part of the State. For the account of it I am indebted to the pen of the Hon. B. B. Thurston.

"The General Assembly, at their October session, A. D. 1818, granted the petition of George Thurston, Thomas Wells, Randall Wells, James Wells, Daniel Babcock, Job B. Clark, and Joseph Potter, for an act of incorporation of an insurance company to insure against horse-stealing.

"The first meeting held under the charter, for organization, was holden at Hopkinton City, Nov. 10, 1818. The following is the record:—

"'At a meeting of the Hopkinton Horse Insurance Company, convened at Hopkinton City, Nov. 10, A. D. 1818, proceeded to business, and elected James Wells, Esq., chairman, and Joseph Potter, clerk, for the day.

"'*Voted*, That the word *respectability*, in Article II, should be erased, and the word *responsibility* substituted.

"'*Voted*, That Jeremiah Thurston, Joseph Potter, Ichabod Burdick, Abram Coon, George H. Perry, be directors for the ensuing year.

"'*Voted*, That Thomas Wells be treasurer, and George Thurston, Jr., be secretary, for the ensuing year.

"'*Voted*, That John T. Thurston, Russel Maxson, Fornes Palmer, Thomas Lewis, Elnathan W. Babcock, Harris Wells, Peleg Clarke, Clark Burdick, be riders or runners for the ensuing year.

"'*Voted*, That the Company brand shall be the letters H. I. C., placed on the outside of the left thigh of each horse received into this company.'

"The company held their annual meetings for some time, and received something near one hundred horses into the society.

"The company was something on the mutual plan. The horses were prized by the directors, and by them branded. The owners were required to pay into the treasury one cent on a dollar, and pay for recording. If the horse should be stolen, the owner was to receive two-thirds of the appraised value thereof, and the money to be raised by an assessment on the appraised value of the horses insured."

The mounted force were to hold themselves ready at all times, by day and by night, to spring to their saddles with bright spurs for the pursuit of thieves. It should be stated that at that time the raising and transportation of horses and mules was an important branch of business in the country.

The last meeting held by this company was Nov. 19, 1849, and then —

"Dr. George H. Perry was elected president, and B. B. Thurston, secretary and treasurer, for the ensuing year.

"And also, Dr. Geo. H. Perry, B. B. Thurston, Joseph Spicer, John S. Champlin, S. S. Griswold, be directors for the ensuing year.

"And also, George W. Holdridge, Peleg Clarke, Noyes W. Kenyon, Gideon Palmer, Joseph Spicer, John S. Champlin, be the riders or runners for the year ensuing."

Dr. George H. Perry took great interest in getting up the company. He drew the charter and the by-laws, and was instrumental in getting people to join the association. Singular as it may appear, there was never a horse stolen after the H. I. C. was put on, and the company never had to pay for a horse. There were a great many people who wanted the brand put on to their horses without becoming members of the company, as they felt safe if the brand was on, the thief would leave them. Out of the forty-one who became members at the first meeting of the company, there are, it is believed, but two living, namely, Peleg Clarke and Harris Wells.

After the war of 1812, no military call passed over the land till the remarkable ferment broke out in the State in 1842. This, from the name of the instigator of the movement, was denominated the Dorr Rebellion. Though somewhat serious, it was a brief affair, in which, on the part of the insurgents, discretion superseded the necessity of valor. The vicinity of the Arsenal, Federal Hill, Chepachet, and Acot's Hill, where the hero promised to "lay his bones," were the only memorable fields, except the line of retreat, halting places of exile, the court-house, and the state-prison. To meet the uprising of the party, Washington County sent forward 1,100 men, under command of Gen. John B. Stedman of this town.

Westerly furnished two companies: the regular militia company, called the Westerly Light Infantry Company, of about fifty men, under Capt. James H. Perigo; and a volunteer company of eighty men, under Capt. William Potter. These were absent from the town, in the vicinity of Providence, only about a week. But they were under arms and on guard duty in the town till the rebellion collapsed. For a time Westerly was under martial law, and her streets were patrolled day and night by armed men. The little academy was transformed into a guard-house, and often contained prisoners. To suppress the demonstrations of the Dorrites, a court of inquiry, under military authority, was opened at the hotel on East Broad Street. Citizens suspected of treason, or known to be abettors of the insurgents, were made to bow to General Stedman's sword. Mr. Joseph Gavitt attempted to resist the requisition of the court by arming himself in the chamber of his house, but finally yielded to the army of law and order. During the excitement, there was a great abuse of the English language, and not a little loss of good grammar as well as of good character. One spunky gun was fired by a woman, but the charge from the piece, like the hot volleys from her lips, went into the air. The musket of a sentinel on Union Street, in the night, somehow took fire, and the ball entered a house, to the great alarm of the inmates. But the political tempest soon subsided here and throughout the State. The ambition of Mr. Dorr was cooled behind the bars of the state-prison.

Fortunately the whole affair, on the side of the disaffected, was an effusion of bad bile rather than of valuable blood. They adopted wrong measures to secure a desirable end; they took the path of anarchy in hope of reaching the goal of liberty and order, — a serious mistake, too often made by the ignorant and ambitious. In the end, however, the Dorr Rebellion moved the Law and Order Party to adopt a new constitution for the State; and the old charter, dating from 1663, was laid aside to be honored in our archives. Thus even discontents are made to contribute to the progress of society.

A singular circumstance, which different persons will differently interpret, occurred on a farm near Warden's Pond, near 1830; the farm being then improved by James Noyes. A field of hay had been wet and dried three times, and was finally gathered in stack. On the completion of the task, Mr, Noyes, taking out his snuff-box, rapping it, and taking a large pinch, roughly exclaimed, "There! I hope to God Almighty the lightning will strike that stack and burn it all up." The sky was then gathering blackness in the west, and thunders sounded in the distance. On came the storm, and louder rolled the peals. The lightning shortly struck the fated stack, and, despite all human efforts, it was utterly consumed by flames.

An instance of public whipping in this vicinity occurred near 1820. A black man, residing in Westerly, passed into Stonington, and stole a number of turkeys. Tracked in the light snow to his retreat, and arrested, he was brought before Dr. William Robinson, then serving as a justice, who sentenced him to be publicly whipped. He was tied to the tavern sign-post at the west end of the bridge. No cowhide being available, a man was sent to Mr. Rowse Babcock's woods for a good hickory sapling. The thirteen lawful stripes were duly and faithfully administered by Mr. Clark Thompson. The large crowd, and especially all owners of poultry, indorsed the operation of the law. The culprit was never seen in this region afterwards.

The last instance of public whipping in Westerly occurred in 1830, and was the case of one who had stolen sheep. He was tried and convicted at the "Gavitt House," a little north of the Red Brook. This was then an inn, as well as the place where town-meetings were held. The thief was sentenced to receive nineteen stripes on his bare back. He was stripped and tied to a large buttonwood tree in front of the inn. The sheriff, Col. Isaac Gavitt, dealt the stripes that freely drew the blood. The rogue loudly and tearfully bewailed his lot. A large and excited crowd of spectators witnessed the scene. Such cases are worthy of record only as they reveal the spirit of their times, and mark the steps of an advancing civilization. Such a scene would now be intolerable.

About thirty years since there died in the town, a very singular

character. He was a native of the town, and his father lived where now stands the residence of Mr. Pardon Lewis. He bore the name of David Wilbur, and lived unmarried, a recluse, a dweller in forests, without house or home, after his father's death. Seemingly gifted, but wholly uneducated, extremely eccentric, afraid of all human kind, even of children, he was commonly called "the wild man." Having studied the stars, and the signs of the clouds and winds, he was proverbially weatherwise, and was popularly named "the astronomer." In the summer he lived chiefly on berries and fruits, and slept in a swamp by the side of a large rock, having an old door as a kind of roof, and a bundle of flax for a pillow. In winters he fed on nuts, roots, such grain as he had stored, and such game as he could entrap. He would sometimes take refuge in a barn or shed, but rarely consented to enter a house. Though he traversed quite a region, he seldom allowed himself to be seen. In passing through the fields of the farmers he displayed a singular penchant for scratching numbers, signs, and figures on the pumpkins. The cause of his abnormal life seems never to have been known. He is supposed to have died at about the age of seventy, and was buried on the farm now occupied by William P. Taylor, Esq., in the "Rhodes Burying-Ground."

On the farm occupied by James Noyes, and later by Albert Langworthy, Esq., near 1829, a Mr. —— Rathbun, while engaged in gathering hay, went to turn the horse he had used for haying, into the pasture. Having let down the bars and led the horse through, he was slipping off the bridle, when he was struck by lightning, and instantly killed. He fell across the bars without a struggle, his face almost blackened by the effects of the electric current. No wound or scratch was found on his person.

The first piano of the town was introduced in 1830, and, as might have been expected, excited a wave of sensation. The maid who wore the honors of ownership was Miss Martha B. Cross, now Mrs. Babcock. Scores of like instruments have followed the pioneer. The first organ was placed in the Episcopal church; the second, in the Baptist church.

The first hearse belonging to the town was purchased by subscription in 1845.

The only windmill of which Westerly has ever been able to boast, lifted its octagonal tapering form, its umbrella-shaped head, and its latticed arms, near 1850, on the hill east of the village of Westerly, southward from the present quarry, near the fork of the public roads. The town, however, never had occasion to boast of this mill, for it was as unprofitable, as it was clumsy and unreliable. It was imported and set up by Thomas G. Hazard. It was first erected in the town of Groton, Conn., between Noank and Mystic Bridge, and afterwards removed to Pistol Point, in Stonington, a short distance below

Mystic Bridge. From the latter place it was transported to Westerly. Here, as elsewhere, it proved a failure. In a few years it bowed to saws and axes.

At different periods the town has endured unpleasant excitements, and suffered some losses from the small-pox. In one of our chapters on the last century, we alluded to the trials of Rev. Joseph Parke and others arising from the effects of this disease upon the public mind. Almost as great an agitation, occasioned by this infection, arose in the town in 1848. The account of it is well set forth in a little poem from an observant and studious bachelor, Mr. Benjamin Reynolds. We subjoin the lines, with the explanation that the "Father of the Town" was Mr. Oliver Fowler, the president of the town council; "The Faculty" was a council of the physicians belonging to this region; "Polyglot" and "Gallipot" were two well-known, resident, practicing physicians. The humor of the story will be its sufficient excuse.

A Chapter from "The Annals of the Town," 1848.

"'Who shall decide, when doctors disagree.'

"Upon the very eve of an election,
At once, through town, prevails a sad dejection;
Van-Burenites no longer urge the Great
Magician's claims upon the chair of state;
Cass-men and Taylor-men are mute as fishes;
The housemaid even leaves unwashed her dishes.

"All other subjects now in quiet rest,
In apprehension of a coming *pest*;
For lo! 't is said, by dire disease, is down
One of the wisest 'Fathers of the Town.'
'T is darkly hinted 'he has broken out';
Rumor, increasing, quickly flies about,
While, only in a single day, it grows
Like the famed story of 'the three black crows';
And what was, only two hours since, announced
As Erysipelas, is now pronounced
By some 'the *horse distemper*, without doubt';
While others keenly nose the *small-pox* out.

"The 'Board of Health' are summoned, in a trice,
To gather, from *The Faculty*, advice,
At once, to solve this very knotty matter
About which there is so much noisy clatter.

"Imagine, then, our wise ones now together
At Leonard's bar-room, all in highest feather;
The well-filled room, no longer in commotion,
Stilled as the wave with oil upon the ocean:
For up our worthy President has got,
And now he calls on Doctor *Polyglot*
For his opinion, and for his advice,
Upon a question now become so nice.

"The Doctor then advances, armed with books,
Collected, firm, decision in his looks;
Once upward casts, with lightning glance, his eyes,
Then, to our worthy President, replies:
'I have, your Honors, thoroughly inspected
The case before us — nought has been neglected:
And by authorities I now shall quote,
I trust your Honorable Board will vote
There is no question in the case at all,
And pox exists *not*, either large or small.'

"The Doctor, — after having freely quoted
The small-pox symptoms, as by Cooper noted, —
'By what I've read, your Honors clearly see
That ours and Cooper's cases don't agree
In all the final symptoms, therefore this
May be as well called *Erysipelas;*
And, from experience in forty cases
In foreign parts, and many other places,
That this is *not* small-pox, before the nation,
I freely stake my well-earned reputation.
Should more be wanted, I would briefly say
My tutor wrote a small-pox, prose essay,
Which I have read; and now, beyond all doubt,
You clearly will allow my case made out;
And that I've made it evident, as life is,
Your Honors will admit, without a wry phiz.'

"Thus Polyglot most eloquently closes;
Then, having blown their honorable noses,
The 'Board' now call on Doctor Gallipot,
If he is able to untie this knot.

"Quoth Gallipot, 'I have n't much to say
Upon this mooted question, here, to-day;
But yet must differ from my learned brother
On what has made so very great a pother.
I, too, have read the books; and I defy
My brother Polyglot, and all the fry
Of learned doctors, far and near, to name
By any other, than small-pox, this same
Contagious pest, that thus has broken out,
And in the town, I fear, may rage throughout.
The present case has had my close attention;
And, in conclusion, I would beg to mention
I have been more confirmed, in every visit,
And, *if not small-pox*, what the devil is it?'

"Thus, having heard each erudite M. D.,
The 'Fathers' then adjourned to take their tea;
To ponder on, and inwardly digest,
The evidence, before they go to rest.
Meanwhile, the battle, outside, wages hot,
'Twixt friends of *Pollyglot* and *Gallipot;*
While proof on proof accumulates to show —
If proof was wanting — that the *small-pox*, now,

Must be the christened name of this strange child;
The verdant Polyglottors wax more wild;
And when they pass each other, on their trotters,
Turn up their noses at the Gallipotters.
And soon, we fear to see the pestles fly,
While plasters, pills, and powders cloud the sky.

"Thus, from a spark so small, ah! who can say
What battles may be waged some future day!
When those of Austerlitz or Buena Vistar
Will be as flea-bites to a Spanish blister;
And unborn Homers may those deeds rehearse
To our posterity, in deathless verse."

Thus was accurately described the high state of public feeling. Since that time the same contagion has visited the town, and sometimes removed important citizens. In 1852, to the serious loss of the town, it removed the well-known and honored mechanic, Jonathan Maxson, Esq.

The present century has witnessed very great changes in the homes of the people, changes in household affairs, in modes of labor, in the kinds of employment, in customs, in costumes, in culture, and in the structure and furnishings of the dwellings. The great unceiled kitchens, the broad fire-places, the blazing log fires, the sanded floors, have given place to cosy apartments, little shining stoves, coal grates, furnaces in the cellars, adjustable registers in the floors, elegant paper and frescoes on the walls, and soft carpets throughout the houses. Improvements have banished the distaff, the reel, the swifts, the dye-tub, the warping bars, the quill wheel, and the loom, from the homes of the people, to the noisy factories and monopolizing machinery of capitalists. Homespun has succumbed to corporation and foreign fabrics. Home patterns have been expelled by city fashions. Agriculture has been overshadowed by the trades and manufactures. In the matter of illumination, tallow paled to oil, oil to burning fluid, burning fluid to kerosene, and now kerosene is growing dim before gas. As fuel, anthracite coal has supplanted wood. The old box-wagon turns out for the phaeton and the hack. The old gable roofs blush a little in the presence of French-roofed cottages. The main streets in the village have lately been graded to exact lines, with surfaces curved in deck form, and protected with large, well-faced curb-stones. In short, city ideas are rapidly advancing with the growing wealth, enterprise, and pride of the people.

By a vote of the town, May 2, 1806, the ownership and main jurisdiction of Watch Hill Point were transferred to the State, to be transferred to the United States, that the beacon and its premises might be under national control.

At a specially convoked town-meeting, Feb. 24, 1809, to take into consideration the critical state of public affairs, a select committee

—James Shefficld, Nathan F. Dixon, Amos Cross, Joseph Potter, and Jedediah W. Knight—reported resolutions and a petition, which were adopted, and forwarded to the General Assembly by the town's representatives. The resolutions deprecated the embargo laid by the General Government and other kindred measures adopted in its support, but expressed strong indignation at "the injuries and insults offered us by the two Great Belligerent powers of Europo," and closed by hoping that the grievances might not lead to an arbitrament by the sword.

So far as we have learned, Westerly has but once indulged in the exercise of lynch-law. Near 1825, a colored man, named Harry Rhodes, owned a little two-story house on the east side of Main Street, nearly opposite the recent bakery. He had a wife and children. His house gained an evil report for virtue. Most of the citizens, too, had only too little fellowship for his color. Hence, late on an August night, a large company, furnished with bars and ropes, and a plentiful supply of inspiring drinks, assailed the hated house, and, driving forth its occupants, laid it with the ground. An instant call was made upon the magistrate to suppress the unlawful movement; but his honor, while attentive to the dignity of the law, failed to save the house, for he at once took down his law-book and continued to read and ponder the statute till the work of demolition was complete. The prosecution that was instituted was finally quashed.

The annual town-meeting, in April, 1826, had quite an unusual accompaniment. Such meetings were then held in the old Gavitt House, on the post-road, in the west front room. The room was crowded, as the currents of party interest ran high and swift. Nathan F. Dixon, Esq., presided, and the votes of the close and heated canvass were being polled. The floor of the house, far advanced in age, proved insufficient to sustain the surging crowd of politicians, and, giving way in the centre, precipitated chairman, ballot-box, candidates, and ardent canvassers and grave townsmen, into the dark vicinity of pork barrels and potato bins. Frights, bruises, the overturning and intermingling of the ballots, with not a few excited imprecations, and the loss of hats, were the main results. As a poor, but cool-headed citizen rolled down heavily upon his wealthy neighbor, he dryly remarked, "Well, Mr. B., here is where the rich and the poor meet together."

The laws of gravity, however, did not utterly derange the gravity of the assembly. Order was called in another room; the balloting was commenced anew, and the victorious party won the day by a single vote.

The construction of the Stonington and Providence Railroad was an event that inaugurated a new epoch in the life of Westerly, as well as in the whole of Washington County. The very contemplation of the work filled the public mind with admiration and hope.

To answer the natural expectations of the people, and to secure increased subscriptions to the stock of the company, a suitable public demonstration was made before the labor of grading was systematically commenced, in 1832. A grand gathering was had of the officers of the company, and of public men in the regions of country interested in the enterprise. Governor Edwards of Connecticut, and Governor Francis of Rhode Island, lent the weight of their presence and their speech. There was first an assembling and speech-making at Stonington. The party then came to Westerly, to formally celebrate the novel intermarriage of the two States. A vast concourse of people assembled, by foot and horse and carriage, to witness the ceremonies. With suitable pomp, a portion of Connecticut soil was wheeled into Rhode Island, and Rhode Island soil in like manner transferred to Connecticut. Then followed a splendid dinner, spread in the orchard belonging to Dr. William Robinson, now on Elm Street. Here the concourse indulged in not only the viands, but as well in toasts and sentiments and speeches. Time has happily confirmed the appropriate sentiment offered by Nathan F. Dixon, Esq., "Connecticut and Rhode Island: may they improve by mixing."

The first line of telegraphic communication by electricity, which passed through the town by the side of the railroad, was opened in 1860. A second wire, on the poles of the first line, was put up in 1868, and is a through line, while the first wire has its batteries and operators at most of the way-stations of the road. A third wire, on the original poles, designed for through communication, was completed in January, 1869. What a contrast this correspondence by the lightning's wing presents to the old style of mounted carriers and rumbling stage-coaches!

Of late, important improvements have been made in the highways of the town. The road from Lottery Village to Watch Hill was opened and fenced in 1867, involving an expense of about $8,000. The new highway from Westerly to near Dorrville was opened and graded in 1868, at an expense of about $12,000. The principal business streets in the village of Westerly have been graded, guttered, and curbed, involving an outlay of about $25,000.

CHAPTER XXXIV.

FANATICS AND ENTHUSIASTS.

In every country, and in every township, each generation is called to witness, and sometimes to sadly experience, the weaknesses of human nature. Perhaps in no respect are these weaknesses and stumblings more apparent and common, and surely in none are they more deplorable, than in reference to moral and religious affairs. Heresies in politics and medicine and monetary interests are tolerable, as compared with those that misguide and delude the souls of men.

In a preceding chapter some mention was made of the delusions and superstitions that perplexed the people in portions of the town during former generations. We now add a brief record of kindred experiences among some of the present generation.

Under various names, and in different guises, errorists and fanatics, too often the dupes of shallow theorists, though sometimes being evidently conscientious, have imparted their vagaries and aimed to plant them in the minds of the ignorant. Commonly they have visited the corners and sparsely settled portions of the town, as if they had a fear of school-houses and intelligent assemblies. In obscure residences they have aimed to gather their votaries. Always pretentious and blustering, never knowing the grace of modesty or the strength of reason, by bewildering the weak and uninstructed, and abounding in noise and dogmatism, they have annoyed and sorely tried all sober, thoughtful citizens. They have been characterized by "great swelling words," by bold, startling prophecies of success, and promises of marvelous good. But since the fruits of their lives did not commend their theories, these parties have signally failed to make any lasting impressions upon the life of the town. Like meteors and rockets, they have only burned out, to leave behind them a deeper darkness.

After the comet-like rise and fall of the extreme type of Millerism, which attracted, however, only a few uninformed minds, there came into the horizon certain enthusiasts infected with the hallucinations of a new Adventism, who succeeded in inoculating a few unstable

minds with their delusions. They have repeatedly fixed their dates for the destruction of the world, but only to be disappointed in respect to their visions. A Mr. P——, in the strength of his new faith, arose one morning, dressed himself in his best attire, raised the window of his lodging-room, and patiently waited to be called for and "taken up." The call being delayed, the prepared man was overtaken by hunger, and returned to the beggarly elements of the world. A Mr. G—— was finally driven to insanity by excitement, and ended his days in an asylum. Many yet living will recall the painful case of Rev. Jacob Ayres, who became a raving maniac, and others who were in like manner ruined.

Among the agents of this delusion was a Mr. Howland, from some eastern region. For a time he quartered with Mr. David Rathbun, who gave such credence to his visions as to take down a large gap in his wall to allow "the golden chariot" of the new dispensation to approach his house. The citizens of the town finally interposed, and waiting upon Mr. Howland, whom they found secreted in a barn, notified him that his speedy flight from this region would be more prudent than his further stay.

Among the latest of the wandering, professed religious teachers, harping on their one short string, was a Mr. Hancox, a tall, stout, middle-aged blind man, who married the daughter of Mrs. Sims, a deformed woman, and lived near Hartford, Conn., but wandered widely through the country declaiming among the ignorant and unstable of the people. Being a good singer, and emphatic and zealous in his declamations, he gathered a few listeners. Occasionally he returned to Westerly, where he married, and delivered his visions and prophesies in the deserted meeting-house on the hill near the present quarries. The audience was suited to the speaker.

As said one of our college professors, "It is impossible to reason a certain class of people down, from the simple fact that they were never reasoned up." The spirit of fanaticism never brooks the curb of thoughtful judgment.

An unorganized Advent party, during 1867–8, mainly through itinerant speakers both male and female, endeavored to stir the public mind in the vicinity of Lottery Village. Meetings were also held in the village of Westerly; and on the Connecticut side of the river a kind of organization was effected, and services were conducted in Sherman Hall. Of this phase or type of Adventism, holding to the annihilation of the wicked, it is difficult to give a satisfactory account, since the larger portion of the Adventists in the country — the portion claiming to be Evangelical — do not fraternize with this smaller party, but reckon them unevangelical. They are exceedingly fond of discussion and debate. Instead of meekly bearing testimony to truth as they conceive it, they glory in throwing down the gauntlet of discussion.

Some mention should be made of zealots and enthusiasts in party politics. As elsewhere, these have been found in Westerly, in every period of the town's life. Perhaps the highest wave of excitement in the last century occurred in the days of Gov. Samuel Ward, who, as he was a favorite townsman, bore a strong ticket against Hopkins. The winds were high in the days of the Revolution, and swept nearly every man towards the Continental Congress and General Washington; the few Tories were as stubble before the blast. Later excitements, till near the middle of the present century, were warm, but hardly deserve historic record. The Harrison gale — a kind of tornado born of "hard cider" and "log cabins" — spent itself in loud speeches and semi-tragic, semi-comic songs, and the applause of all orthodox Whigs. The Dorr Rebellion has already been noticed in a preceding chapter.

In the Native American movement of 1855, Westerly took an active and earnest part. The majority of the inhabitants were of the Native American party. But an inner circle was formed of members of the party, a secret organization, called "The Guards of Liberty," having a regular military organization, with duly commissioned officers, and their systematic drills in Vose's Hall, organized by the famous "Ned Buntlin," who was the authorized officer of the grand organization in the country, and whose signature gave virtue to all commissions. Only members were admitted to the meetings of the Guards. The company was organically connected with like organizations throughout the country, and regularly reported to the grand head-quarters, ever holding themselves ready for action. The Native American movement suddenly flowered out brilliantly in the Know Nothing party, carrying a few elections with a dash, but almost as suddenly faded into thin air.

In the Presidential campaign of 1856, the friends of Fremont waxed so warm in their zeal that they stirred all the atmosphere around them. Their purses were as open as their hearts. A huge wigwam, made of rough timber and boards, since their fervor could illy spare time, of sufficient dimensions to hold five hundred people, like Jonah's gourd, sprung quickly up near the side of the Pawcatuck Bank. Here crowds resorted to listen to gifted and earnest speakers, and to join enthusiastically in the pithy, patriotic songs. A spirited glee-club, organized for the campaign, made the wigwam ring with their quaint and pointed melodies. Thus the political excitement rolled like a wave over the region.

In the great political excitement incident to the Presidential election in 1860, Westerly gave birth to a large and enthusiastic company entitled "Wide Awakes," — the common name at the time for such peculiar political organizations. They were officered as a military company, equipped with caps, capes, and torches, regularly drilled, had martial music, and, following the tactics prepared for

such organizations, paraded in the evenings, lighting up the town with their torches, and stirring the people with their music. Of these eighty burning and shining lights, one, Mr. Oliver Fowler, bore on his shoulders the expressive emblem of the times, a large rail. Others bore symbolical axes. The company joined in celebrations at Providence, Ashaway, Stonington, New London, and Norwich, at which last place they won the silk Wide Awake Banner, valued at $100.

The Presidential campaign of 1868 was uncommonly quiet and orderly, from the fact that the great body of the people here, as elsewhere, had predetermined the election. Still, there were flag-raisings, songs, speeches, processions, and hurrahs. The "Boys in Blue," with caps, capes, and torches, under the veteran leader, Col. H. C. Card, and aided by the Westerly Brass Band, very happily aided the warm heart-beat of the patriotic town. And the town gave General Grant a hearty re-election.

CHAPTER XXXV.

WHITE ROCK VILLAGE.

One of the first dams thrown across the Pawcatuck was a little below the present village of White Rock. It is believed that it was constructed near the year 1700, and was known as the "Briggs Jeffords Dam." It connected the lands lately owned by Stephen Babcock, Esq., in Stonington, and Weeden H. Berry, Esq., in Westerly. The power of the river was here used for grinding grain, at the opening of the Revolution. The miller here at one time, on the Stonington side, was Mr. George Bentley, who having lost his house by fire, turned temporarily to this occupation.

Mr. Jeffords, from whom the dam was named, lost his life while opening the fish gap, by slipping from the dam into the water. Though his cries for help were heard a half a mile away, he perished before any one could reach him.

Not far from the eastern end of this dam were sunk, as report runs, the first tan vats in Westerly. They were four in number, and until a few years since, when the land was plowed and planted, the location and size of the vats of this old tannery were evident to the eye.

The saw-mill in this location was at one time the property of Mr. Comfort Shaw.

In sketching the village proper, now so widely known for its beauty and the excellence of its fabrics, I shall, in substance, use the words of one of Westerly's esteemed citizens, Mr. Ethan Wilcox, instead of my own, who prepared the sketch at my request.

The village of White Rock has sprung up, as if by the hand of enchantment, within twenty-five years. Although improvements have been developed since the village was built, it was from the first noted as a model factory village. Early in the present century this locality was known as Crumb's Neck, so called because a portion of the land which juts into the river was owned by Sylvester Crumb. It appears that Mr. Crumb's house was occupied by a school, as one of our oldest citizens, Clark Stillman, Esq., attended school there seventy-five years ago. The house is still

standing, and presents many evidences of its great age. It has been known as the "Red House," it having received many years ago a coat of red paint.

The valuable mill privilege was owned by Capt. Saxton Berry, and was sold by him, with the land adjoining, for the sum of $1,300, to Messrs. Blodgett, Stafford & Simmons. These gentlemen caused the necessary surveys to be made; a dam was built, and a large dwelling-house was erected. For some reason, said to have been the finding of a *white rock* in the river, the company took the name of White Rock Company. A pleasant autumnal day was chosen for the purpose of christening the new village, which as yet existed only in paper plans. The meeting for this purpose was held in the shade of some old oaks which bordered the woods. The moderator on this occasion was Edward Hiscox, an old revolutionary pensioner, well known in this vicinity at that time.

William P. Blodgett and James F. Simmons, both of Providence, with others whose names have not been preserved, made appropriate speeches. Refreshments, such as crackers and cheese, with punch, were placed upon the table and distributed among the crowd. It is said that by some oversight the committee of arrangements neglected to bring the sugar needed in making the punch, and this part of the entertainment had to be deferred till a messenger could go to Pawcatuck and return with the indispensable article. This delay proved an augury of the fate which awaited their enterprise. Although long delayed, it was finally completed, and has become one of the witnesses of Westerly, a monument to the enterprise and sagacity of her capitalists.

Soon after the event described above, one of the partners died, and the times being unfavorable, operations were suspended. After the lapse of several years, Messrs. Rowse Babcock and Jesse L. Moss, having bought out the other parties, took the enterprise in hand. Twenty-four of the tenements are precisely alike. The twelve double houses stand in a line on the east side of the street. The mill was built in 1849, of cut granite and pressed brick; was 185 feet long, 50 feet wide, and 5 stories high, with a tower 22 feet square and 90 feet high; and contained 10,152 spindles, and produced annually 1,400,000 yards of rolled jaconets and fine shirtings. The superintendents have been, Isaac Hall, Alvin Greene, —— Chace, and Angelo Howland. Only a little over one half of the available power was used, until the village, in 1873, was purchased by Messrs. B. B. & R. Knight, of Providence. The Messrs. Knight have, since they purchased this estate, expended large sums of money, enlarging the mills, putting in engines, building dwelling-houses, and beautifying the grounds, the village now being nearly twice the size it was when purchased by them.

In 1856 a neat and commodious school-house, 30 by 40 feet, was

built by the proprietors of the village, which has been occupied ever since for school purposes without cost to the district. After several preliminary meetings had been held, a Sabbath school was organized July 24, 1851, with Stephen A. Greene, superintendent; Philip Tillinghast, vice-superintendent; James Cole, librarian; and Samuel B. Clark, clerk, who was succeeded, Aug. 10 of the same year, by J. D. Taylor. A room in one of the dwelling-houses was fitted up with seats at the expense of its owners, and used by the school for many years. At present its sessions are held in the school-house, which is also used for public worship. The winter of 1856 and '57 was made memorable by a great revival, in which over fifty were converted. During the war a Soldiers' Aid Society was formed, an exhibition was given by the young people for its benefit, and valuable aid was rendered at a time when it was most needed. Over twenty of the young men of the village enlisted in the loyal army; two of them lost their lives in the service of their country, and to-day sleep beneath Southern soil. Seldom has White Rock, in the winter season, been without either a singing school, evening school, or lyceum. Its "Excelsior Club" had an existence of over two years.

In reviewing the history of this village, we feel the conviction that it has contributed materially to the life and prosperity of the town. It is a noble witness to enterprising men.

CHAPTER XXXVI.

THE QUARRIES.

It seems to be the general order of Divine Providence that light is imparted to men in proportion as their circumstances call for the light, and they are found with a disposition to use it for the general good. So it has been in reference to the art of printing, the mariner's compass, the steam-engine, the electric telegraph, and the use of mineral coals. Knowledge is withheld until it is needed, and will be used for the world's sake. The gold of California and Colorado was kept veiled in the mountains till man was ready to use it in the interests of civilization. So, in due time, the forces and treasures of the earth are opened to man's use.

While Westerly is indeed without her broad river valley, since her river rolls between rocks and hills, and comparatively destitute of broad alluvial lands, yet not destitute of good soil, she has an unusual compensation for the ruggedness of her features in the great value of her hills. The visions of the former money-diggers have been realized in an unexpected form. The rocks and ridges of ledges, once thought a deformity and an obstacle, have lately been transmuted into treasures. Quarries of fine and beautiful granite, surpassing almost anything of the kind in our country, have been opened on the hills at the east and northeast of the village. These now engage hundreds of men, and furnish not only elegant building stones, but all manner of beautiful stone ornaments and superior specimens of monumental architecture.

Already seven different quarries are yielding their crystal treasures. The varieties are white, blue, red, and maculated. The fame of these quarries has already gone far abroad over the whole country. From these rocks was chosen Rhode Island's block and contribution to the national monument in Washington; and contracts are being constantly executed for the elegant monuments and adornments of the cemeteries of the country.

The first quarry, which is still the largest and most prized, was discovered near 1845, by Mr. Orlando Smith, from certain bowlders and rubble-stones on the surface of the ground. It is on the top of Rhodes's Hill, on the farm once owned by Dr. Joshua Babcock,

THE ANTIETAM SOLDIER.

CUT FROM WESTERLY GRANITE, FROM THE QUARRIES OF THE NEW ENGLAND GRANITE COMPANY.

between the old Babcock House and the site of the old Hill Church. Mr. Smith bought the farm, and opened the quarry near 1847. In a few years the town suffered a great loss in Mr. Smith's death. The quarry has since been managed in the name of Mr. Smith's estate, and is now known as the Smith Granite Company, conducted by Mr. William A. Burdick and Mr. Orlando R. Smith, as agents. On the premises are shops, a store, long sheds, barns, and steam-engines to pump the water from the excavations.

A second quarry, which is, however, but the northeastern portion of the first, being on lands adjoining, was, in 1866, purchased and opened by Mr. George Ledward. Ledward sold to J. G. Batterson, when the quarry was operated by Batterson & Ledward, but finally passed into the hands of Batterson and others, who operate it under the firm of the Rhode Island Granite Works, with J. G. Batterson as president, having the head-quarters for business with the New England Granite Works, in Hartford, Conn. All this hill-top yields the fine white granite, with some specimens of the maculated.

From these already widely famed quarries have been cut, besides untold quantities of superior building material, very many rare monumental and ornamental works of art for nearly every portion of our country. Perhaps the most beautiful and famous work is the "Antietam Soldier," for the Antietam battle-field, regarded as one of the finest colossal figures of the world, designed by Carl Conrads, and cut from a single block of granite. The block, when lifted from the quarry, weighed about sixty tons. The statue is 21 feet 6 inches high, and weighs 30 tons, and is to stand on a pedestal 23 feet 6 inches high, making the whole height of the monument 45 feet. The figure grandly represents an American infantry soldier of the late war (the Rebellion), in the Union arms and costume, standing at parade-rest, with a face of inspiring firmness, calmness, fearlessness, intelligence, and devotion. The praise of this statue is now on the lips of the millions who have already looked upon it; and the land of Roger Williams — the quarry of granite political principles — is proud of having furnished the material for this national work of art.

Of the best specimens of the Westerly granite, it is stated, on authority, that it not only excels most other granites in fineness of texture, homogeneousness, durability, and the power of retaining its beauty under exposure to the teeth of the elements, but its "crushing resistance" far exceeds all others; they varying from 6,000 to 13,000 pounds per square inch, while this endures 19,000 pounds per square inch. It admits of a crystal polish, and its hues, according to the veins chosen, vary from gray to blue-black. How to the fathers of only fifty years ago would have sounded a prediction of this precious and substantial wealth of the hills!

About half a mile to the north of these quarries, and just north

of the railroad, in the lands of Mr. William R. Frazier, has been opened a rich vein of red granite. The high bluff and ridge were leased to Mr. Orlando Smith, and the quarry has been worked in the name of the Smith estate, by Mr. W. A. Burdick. The granite here obtained is greatly prized for building purposes.

To the northwest of this quarry, in Vincent Hill, has been opened a quarry of white and blue granite, with occasional veins of red. The hill is now the property of Mr. John R. Macomber, who is bringing out its treasures.

Easterly from these last two quarries, on the line of the railroad, on the north side of the road, are two quarries, one owned by Edward Clarke, the other held and worked by Mr. Charles P. Chapman. These furnish choice material for building purposes.

A seventh quarry was opened by Mr. Jonathan Lamphear and Mr. Ephraim Lamphear on Cormorant Hill, north of Lamphear Hollow. This granite, though of a very fine quality, lies mainly in thin strata; hence it is sought for flagging, paving walks, curb-stones, stone posts, and like uses.

These stone mines are a source of large and permanent revenue to the town. And there are other outcroppings of granite yet untouched.

In the two quarries worked by the Smith estate, there have been paid $90,000 to workmen annually. The estate uses a working capital of at least $100,000. Monuments have been executed for Doctor Wayland, Commodore Foote, General Sedgwick, General Stevens, General Rodman, General Harker, Doctor Cleveland, Doctor Dutton, and Professor Stillman.

The quarry managed by the Rhode Island Granite Works has used a working capital of about $75,000 in a year.

Westerly has also a small quarry of steatite, soap-stone, which, however, is not being worked. It is situated on the post-road, a little east of Red Brook, north of Blue Boston, or Irish Plains, and passes under a portion of the road. It lies a little below the surface of the ground. This was a very precious quarry to the aborigines, who here obtained some of their coveted stock for kettles, ladles, and pipes.

We have alluded to Westerly's substantial mines of wealth in her hills of white, blue, and red granite. But she has wealth in her lowlands as well as in her heights. In the bogs, ponds, and swamps, which are numerous, and some of them large, lie vast quantities of excellent peat, as yet almost untouched. In respect to this resource for fuel, and for the dressing of certain grades of soil, perhaps no town in the State, if any on the coast, may claim to be her equal. With the fall of the remaining forests of the town, and the increased cost of coal in the country, these abundant peat-beds may eventually become an important source of revenue, as similar beds are already profitable on Block Island and Long Island.

CHAPTER XXXVII.

FISHERIES.

When first visited by Europeans, the coast of New England was a favorite habitat of two sorts of whales, finbacks and right-whales. The sounds and bays were vigorously stirred by these stalwart monsters. The coast was also frequented by the more migratory species of cetacea, sperm whales. These inhabitants of the deep were the admiration of the natives, and were sometimes caught by them in shoal water. Such capture was an event that greatly added to the renown and wealth of the captors. By sudden tempests and gales the oleaginous monsters were sometimes driven upon the shores. To such events we find a reference in the early records of the town.

"At a towne meeting held at Feversham, (Westerly,) the 24th of March, 1686 — N. S. 1677) —

"Voated: That whereas sundry fish of considderable value have been formerly cast up within the confines of this towne, and have been monopolized by perticuler persons bellonging to other jurisdicttions, whereby his Majesty and subjects have been wronged of their just Rights and privilidges; And to protect the like for the future, The Towne doe order, That if any Whale, Dubertus, or other great fish of considerable value shall be cast up within the limmits of this Towne, the person or persons that shall first find it shall forthwith make the Authorities and Inhabitants acquainted with the same, that his Majesties Right may be secured, and the remainder to be equally divided among the inhabitants; and the person or persons so doeing shall be duly Recompensed for their paines.

"And if any person or persons shall presume to break up any such fish or fishes, before publycation thereof, According to this order, he or they, or either of them, shall pay thirty pounds sterling as a fine to the towne, and returne the fish that they have taken."

In former times great profit was derived from the river fishing, particularly in the spring season. Shad and alewives were abundant. As the Pawcatuck is the dividing line between the two States, and no definite legislation had been agreed upon between the two States in reference to rights concerning fishing, there were frequent complaints and indeed serious collisions between the fishermen in this town and those in Stonington. Matters assumed a threatening

aspect. Indeed, prosecutions and legal commissions were at different times instituted.

In 1785, joint legislation between Connecticut and Rhode Island was entered into and acts were passed, according to the suggestions of joint committees from the two States, that met in September of the same year, at "the house of Mr. Joseph Noyes, near Pawcatuck Bridge, in Stonington."

Among other things, it was enacted —

"That no person or persons be permitted to set or draw any seine or seines on said Pawcatuck river from the 20th of March to the first day of June, excepting upon Tuesdays and Wednesdays in each week."

"That in setting and drawing any seine as aforesaid, no greater space of time shall be employed therein than one hour for a single draught."

"That yearly and every year, from the twentieth day of March to the first day of June, there be a passage opened in the mill dam below Pawcatuck bridge, from the bed or bottom of the river, fifteen feet in length, beginning at the middle of the river and extending the whole of said length easterly; that similar passages be opened, in manner as aforesaid, in all the other dams in the said river, ten feet in length from the middle of said river."

"That no person or persons shall operate with any saw mill or mills, or shall saw any boards, plank or other timber, at any time between the said twentieth day of March and the first day of June annually."

"That whoever shall be convicted of offending against this act, shall, in default of paying the penalty or fine sentenced against him, be whipped not exceeding ten stripes."

In the same year the General Assembly granted "a lottery for raising the sum of four thousand dollars for the purpose of clearing the shoals and bars in Pawcatuck river." "Messrs. Rowse Babcock, Walter White, Thomas Noyes, and Oliver Davis were appointed directors of the said lottery."

"In 1794 it was proposed in the General Assembly to divert the Pawcatuck river into the sea, by opening a channel from Champlin's bridge in a southeast direction to Cocumpany bridge in a southeast direction to Cocumpany pond, two and a half miles, and through this to Fort Neck by Meadow brook, and there at Fort Neck enter Pawwanganset pond at the northeast corner of Champlin's farm, near the highway."

The freemen of Westerly in town-meeting strenuously opposed this measure, as, by diverting the river from its ancient bed, it would be ruinous to her fisheries and her mills.

It appears from what survives of an old ballad, that at one time Mr. Thomas Brand, who was the miller at Stillmanville, and of course had good pork, and Mr. Shepard Wheeler, who belonged to a family famed for raising beans, had by some means secured too much of a monopoly in the fisheries at the dams. The dissatisfaction of the people with this combination and attempted speculation was expressed by the unfledged poet: —

"Shepard Wheeler and Thomas Brand
By some, 't is said, walk hand in hand;
They having no *pork*, and being out of *beans*,
Have boiled their *alewives* to season their greens."

Most of the fish found in the waters of this region, particularly in the tide-waters and the sea, are migratory, making only annual visits. Some kinds have visited the shores for a number of years, and then disappeared for a long period. A few new or rare species have revealed themselves during the last century. At present it is something of an event to see a whale of any species near the shores; eager whalemen, with harpoons and bomb lances, have nearly driven these chiefs of the deep from the North Atlantic waters. Even porpoises and sharks have become shy of the bays and shores. The halibut have been thinned, and driven towards the ocean shoals. Cod and haddock are still caught in large numbers, though mostly with the hook; these prefer deep waters, and are best secured in the vicinity of Block Island. Their quality on this coast is always excellent, and the fishermen have a good reputation in the cure of their hauls.

The famous fisheries on the northeastern coast of the continent, from the Bay of Fundy to Labrador, at different times have engaged the skill and capital of the bold seamen of Westerly. The business from small beginnings, near a hundred years since, gradually increasing, reached its height near 1825, after which it soon subsided. Fares were made not only for the home market, but for many foreign ports. French, Spanish, and West India goods were returned for the ventures. The best voyages were to "Green Island and Europe." Among the captains who sailed to the Grand Banks we may mention, Paul Pendleton, Libbeus Pendleton, David Pendleton, Christopher Pendleton, Saxton Berry, Robert Brown, Joseph Church, Royal Bliven, Frank Bliven, Reuben Burdick, John Hall, Thomas Dunbar, Clark Lamphear, James B. Thompson.

Some sold their fares on the Banks to keels bound to Europe.

The Bank fishing was succeeded by a great interest in sealing and whaling in distant seas. Among the able seal-men in the southern hemisphere were, Capt. Thomas Dunbar, Capt. John Hall, Capt. Lyman Hall.

Among the skilled and successful whalemen in the distant oceans, north and south, may be reckoned the following captains: Palmer Hall, Jared S. Crandall, Hezekiah Dickens, Henry Dickens, Oliver Babcock, Albert D. Barber, George W. Bliven, Samuel B. Gavit, Gilbert Pendleton, Ellery Nash, James Nash, Nathan Wilcox.

The waters in and around Westerly at present furnish cod, haddock, tautog, bass of two kinds, porgies in immeasurable quantities, menhaden, blue-fish, mackerel, chequot, shad, alewives, smelts, perch, salt and fresh, pickerel, trout, eels, lobsters, oysters, clams, and qua-

haugs. The salmon which once abounded in the Pawcatuck have long since disappeared.

Not a few persons on the bays, ponds, and coast follow fishing as their only avocation. Many of these organize in companies, owning boats, seines, store-houses, and teams. Porgies, bass, and some other kinds of fish are caught in prodigious pounds, and shipped as cargoes to distant markets. For a few years past the annual receipts from the fisheries of Westerly probably exceed $30,000. At present they are less prosperous than formerly, their income hardly exceeding $12,000.

Among the leading fishermen of the town we may name, Nathan Nash, Emery Babcock, Ezra Babcock, Daniel Larkin, Albert Crandall, Prentice Lanpher, Frank Lanpher, Halsey W. Burdick, John Harvey, Stanton Pendleton, James B. Thompson.

A few years since Mr. Emery Babcock erected on Sandy Point a small establishment, consisting of steam and press works, for extracting oil from menhaden. Owing to the protests of the people of Stonington borough, the enterprise was shortly abandoned.

About the same time a sort of try-works for obtaining the same kind of oil, were erected near Noyes's Neck, but not being sufficient to compete with larger and more improved establishments, were finally abandoned.

CHAPTER XXXVIII.

MARINE LOSSES.

Such is the geography of Westerly, having a coast, partly sand and partly rock, lying open to the Atlantic Ocean, and having a promontory with its outlying rocky reefs, that the town has had a large list of marine disasters. As, however, no record of these losses was kept, and no company of life-savers and wreckers was organized till near the middle of the present century, we can make mention of but an imperfect roll of the shipwrecks and losses. With this roll, since the town has always had numbers of its worthy citizens engaged in maritime affairs, we shall couple some mention of the town's losses in vessels and seamen on different parts of the high seas. Our account will naturally contain some mention of the heavy storms that have desolated the coast.

An early annalist, Doctor Holmes, gives the following account of the fearful storm of 1635: —

"An extremely violent storm of wind and rain from the southeast, on the 15th of August, did great injury in New England. Immense numbers of forest trees were destroyed. Many houses were unroofed; many blown down; and the Indian corn was beaten to the earth. *The tide rose twenty feet perpendicularly. At Narragansett, the natives were obliged to climb trees for safety; yet, the tide of flood returning before the usual time, many of them were drowned.*"

Of the earliest shipwrecks no memoirs have been preserved; only the dimmest traditions have come down to us. The sad story of the ship "Palatine" was told in another chapter.

Col. Joseph Pendleton, who served his country faithfully and effectively during the Revolution, on the close of the struggle engaged somewhat in commerce. He built a brig, prior to the Revolution, on the west bank of the river, just below the bridge, which was launched and floated down the river with much difficulty. This vessel was loaded and put under the command of his son, Capt. Joseph Pendleton, and sent to the West Indies. She reached her destination, and duly loaded and started for the home voyage. Her departure for home was the last ever heard of vessel or crew.

Mr. William Clark, grandfather of Weeden Clarke, Esq., shortly after 1770, attempted to reach Block Island during an unfavorable state of weather. Two men accompanied him in the boat. The winds and waves were an overmatch for the frail keel. The boat was never heard from. The widow of Mr. Clark long cherished the dear hope of her husband's return, thinking it possible that the boat had been driven to sea, and might have been picked up by some passing vessel. While in this state of anxious expectation, she piously perpetuated her hope by naming one of her grandchildren Wait Clark.

During the war of the Revolution, two English ships of the line, on their way westward, were overtaken by a northeast gale, and, running in towards the land, came to anchor near Watch Hill, and there hoped to outride the storm. They were the "Cayenne" and "Colodon." The "Cayenne," the smaller of the two, by cutting away her masts, held her ground. The "Colodon" rode so heavily that she burned and broke her hawser, and then drove before the gale, blinded by the snow, and struck on Shagwang Reef, and was dashed on the east point of Fort Pond Bay, Long Island. That point is now known as Colodon Point. The huge anchor of this man-of-war was secured by Mr. Hezekiah Wilcox and his sons.

In March, 1788, the brig "Fanny," of Norwich, Conn., Capt. Asa Waterman, homeward bound from Port-au-Prince, was wrecked on Narragansett Beach in a fog. Crew and part of cargo saved.

A Captain Stillman, in a schooner loaded with merchandise, belonging up the Connecticut River, near 1808, was driven ashore east of Watch Hill, and the vessel was a total loss; but a small portion of the cargo was saved.

Near 1810, Capt. Lyman Hall, 1st, lost his smack, the "Ranger," on Bull Island, S. C. The loss was a severe one to the captain, as insurances then were rare.

The oldest of the people now living tell of the sufferings incident to the day and night of Jan. 17, 1810, styled the "Cold Friday." On the evening of this day, Capt. James Champlin, his mate, Hezekiah Dickens, Russel Brand, and Lewis Thompson, in the schooner "Lucy," belonging to Resolved Carr, were driven to sea from the Vineyard Sound, and never heard from afterwards.

Facts are also related of the "Great Christmas Gale and Snowstorm," Dec. 25, 1811, that, following very mild weather, swept over the land and ocean with fearful power. Capt. Amos Dickens, his brother, Sylvester Dickens, Reuben Thompson, and Thomas Gardner, in a schooner, coming home from Virginia, were overtaken by it, and whelmed in the surging deep. Others from Westerly were great sufferers.

The notable "September Gale," that wrought such destruction on the coast from New Haven to Cape Cod, occurred Sept. 23, 1815. An account of it will be found in another chapter.

During the last war with England, the United States cutter "Revenge," commanded by Com. Oliver H. Perry, bound from Newport to New London, to attend a great ball, in the night, struck on the reef at Watch Hill, by the Spindle, and was a total loss. A few years since, divers searched the remains of the wreck, and found a little specie.

Shortly before this, Captain Cutler, of Stonington, ran down the Spindle and lost his vessel.

Capt. Joseph Barber, in a schooner, was lost at sea. No report of him ever reached home.

In a gale (near 1820?), Capt. Russell Stillman, in his centre-board schooner "Phebe Ann," perished in the ocean.

Capt. Nathan Lanphear, in the schooner "Little Cherub," sailed from New York in the latter part of November, 1826, bound to Edenton, N. C., and thence to the Island of St. Thomas. He was lost on the voyage between Edenton and St. Thomas. The vessel was last seen passing Ocracoke Bar. All on board were lost with the vessel.

The schooner "Spartan," about one hundred tons, built at the landing (Bungtown) in 1827, owned by Rowse Babcock and Oliver Wells, on her passage from Charleston, S. C., to New York, laden with rice and cotton, and commanded by Robert Brown, was smitten by a hurricane, Feb. 22, 1828, about eight hundred miles south-east from Block Island, and utterly disabled. The officers and crew were rescued. The wreck was afterwards found upon the ocean, and the deck-load of cotton, with a part of the tackle, was saved.

Near 1830, in the winter, a schooner, laden with corn, having her rigging so frozen as to render her unmanageable, was driven ashore on Quonocontaug Beach. Of those on board, only one man, the aged cook, was able to swim. He succeeded in reaching the shore with a line, by means of which his shipmates passed from the wreck to the shore. It was night, and no dwelling was near. All started in search of a house, the light from which was discovered. The aged cook was exhausted. His comrades tried to carry him, but he asked them to leave him, and seek the house, and then return. On their return they found him dead. They finally reached the farm-house of Mr. Oliver Davis.

Near 1832–3, there was built, in the town of Westerly, a few rods north of the tan-yard, a fine ship of about three hundred and fifty tons, called the "Thomas Williams," owned largely in Westerly, and fitted expressly for the whaling business. On her second voyage, in 1837–8, which was a very prosperous one, she was commanded by Capt. Palmer Hall, and cruised in the South Pacific Ocean. On her third voyage, under Captain Manwaring, she was burned at the Azores, having been fired by the Portuguese.

Capt. Charles Barber and John Dodge, in the schooner "Caro-

line," from Stonington, bound to Virginia, near 1838, were lost at sea.

Near 1842, a schooner, loaded with hides, iron, and vitriol, went ashore on Napatree Point; the cargo was saved, but the vessel perished.

Near the same year, a schooner, loaded with corn and flour, was wrecked to the west of the light-house; cargo saved in a damaged state, but the vessel was a total loss.

The schooner "Hard Times," bound from Long Island to Bristol, with sea-weed, near 18—, struck the reef and drove ashore near the light-house; vessel and cargo wholly lost.

The sloop "Caspian," Capt. Ethan Pendleton, bound to New York, in November, 1846, was lost on the shore of Gardner's Island.

The sloop "Catharine Hale," Capt. Dudley Brand, was capsized at sea, and driven ashore on Long Island, Sept. 25, 1847. Captain Brand escaped on a spar. His wife, and Miss —— Burdick, and the cook, —— Stanton, perished.

A topsail schooner from the eastward, loaded with ship plank for Mr. Silas Greenman, ran ashore on Watch Hill Point, and was a total loss.

Near 1847, a smack struck within 100 feet of the light-house on the west side of the Point, and immediately went to pieces.

The schooner "Porto Rico," Captain Smalley, from the vicinity of Cape Cod, in 1850, went ashore, and was a total loss, on the beach near Thomas Brightman's.

In 1850, a brig and a schooner, bound eastward, in a calm morning, were swept by the tide upon the reef west of the light, and were lost.

Near 1855, the schooner "Bulrush," loaded with copper ore, struck the Spindle reef, and was a total loss.

Here also perished a schooner, bound for Fall River, loaded with pig iron.

Westerly has often bowed in deep sorrow over the loss of her sons at sea. A few years since, her tears were elicited afresh in respect to the fate of Capt. Peleg Saunders, and his mate, Erastus Bliven. Captain Saunders, born Oct. 16, 1820, after spending fifteen years at sea, in different positions and commands, sailed, in 1856, as master of the ship "Mary and Jane," from New York to Dundee, in Scotland. On his return voyage, loaded with Newcastle coal, he was disabled, and obliged to put back to Cork for repairs. Sailing again in November, 1856, he was never more heard from. It is believed that the severe gale that shortly after swept over the North Atlantic, caused the foundering of the ship. The age of Captain Saunders was thirty-six; that of Mr. Bliven, twenty-six. As Captain Saunders was an exemplary Christian man, kind and faithful

in every office in life, and rose to his position by his ability, assiduity, and integrity, he was greatly mourned. He left a widow and three daughters.

Near 18—, a brig, loaded with 'peanuts and resin, went ashore on Charlestown Beach, near Governor's Island. Total loss of hull; portion of cargo saved; one man perished.

On Charlestown Beach, near Fresh Pond Rocks, about 1857, was wrecked a schooner loaded with resin, etc. Part of the lading saved; the hull a total loss.

In 1859, a brig, loaded with lumber, from Bangor to New York, struck the Spindle Rocks, and then drove ashore as a total loss. A little of her cargo was saved.

The brig "Watson," of Sedgwick, Me., 146 tons, Captain Sherman, bound from Philadelphia to Boston, with a cargo of coal, sprang a leak off Fire Island, April 1, at noon, and in attempting to reach Stonington, the weather being very boisterous, the brig became unmanageable and was driven on the rocks off Watch Hill, about 3 o'clock on the morning of April 2, 1860.

Schooner "Gulnare," of Cambridge, 109 tons, Captain Thurber, bound from Calais, Me., to Mott Haven, N. Y., with a cargo of lumber, in beating up Sound, when off Watch Hill, Friday morning, Nov. 23, 1860, outside the Buoy, struck a rock, and misstayed and run on the reef, and the gale increasing, drove her over the reef, and she became a total wreck.

The schooner "S. F. Solliday," of Philadelphia, 250 tons, Captain Seaman, sailed from Philadelphia, May 8, 1861, bound to Providence, with a cargo of coal; came in by Montauk the 13th, at 8 P. M.; the weather being thick and boisterous, was unable to see the Light; the storm increasing to a gale, was driven on Quonocontaug Beach about 12 o'clock at night, and became a total wreck.

In 1861, the schooner "Cape May," in ballast, struck the reef, stove, and was run ashore a perfect loss.

Near 1862, an English brig, loaded with alcohol, ran upon the Point, and was stripped to be abandoned, but was afterwards saved.

In 1862, the schooner "Eben Sawyer," loaded with sperm oil, valued at $73,000, struck the reef, and soon went to pieces. A small portion of her lading only was saved.

British brig "Elba," of Windsor, N. S., 156 English, or 229 American tonnage, Captain Beckwith, sailed from New York on the 16th of January, 1862, bound to Leghorn, Italy, with a cargo of alcohol; "ran down to Hart Island the 16th, and came to anchor, and owing to adverse winds, was unable to proceed until the morning of the 26th, when the vessel proved to be top-heavy, and judged it prudent to sail for Newport, R. I., to ballast, but owing to mistaking lights, ran on Watch Hill Reef at 9 o'clock, P. M., and remained until 3 o'clock, A. M., of the 27th, when made sale and struck a rock

and unshipped the rudder and remained on the rock." Subsequently the vessel was saved, and proceeded on her voyage.

The schooner "Eben Sawyer," 127$\frac{19}{95}$ tons, Captain Winchester, sailed from New Bedford, Jan. 13, 1863, bound to New York, with an assorted cargo; on account of severe blowing weather, was driven on Watch Hill Reef at 2 o'clock on the morning of the 14th.

The schooner "Stranger," 27 tons, Captain Oakes, sailed from New York, May 29, 1863, with an assorted cargo, bound to Fire Island Inlet, but on account of dense fog and high winds, was obliged to keep down the coast; on the 30th, at about 8 o'clock, P. M., came to anchor near Montauk Point; about three hours after, parted chains, and drifted across the Sound, and struck on the beach about four miles east of Watch Hill Light-house, and bilged shortly afterwards.

British schooner "Laura Clinch," 99$\frac{33}{95}$ tons, Captain Kyle, sailed from Saint Andrews, N. B., Nov. 24, 1864, with a cargo of lumber, bound to New York. During a thick snow-storm on the morning of Dec. 10, was driven on the rocks on the east side of Watch Hill Point, and became a total wreck.

The schooner "Laura Church," Capt. Robert Ross, with a cargo of lumber, late in the autumn of 1864, struck on the rocks east of Watch Hill, and went to pieces. A portion of the cargo saved.

Brig "Adelnia," 114 tons, Captain Heath, sailed from Calais, Me., April 7, 1865, bound to New York, with a cargo of lumber. On account of thick haze over the land, and a strong current setting up Sound, was driven on Catomb Reef (two miles from Watch Hill), about 2 o'clock, A. M., April 18.

British schooner "Albert," 60 tons English register, Captain Cogswell, sailed from New York, July 18, 1865, bound to Saint Andrews, N. B.; came to anchor on the afternoon of the 19th, to the westward of Watch Hill Light, for the purpose of taking on board the sails and rigging of *the wrecked schooner* "*Laura Clinch.*" A gale sprung up in the night, which caused the vessel to drag her anchors, and she was driven on to Watch Hill Beach, July 20.

Schooner "Lizzie," 86$\frac{1}{95}$ tons, Captain Glover, sailed from Rockland, Me., Aug. 13, 1865, bound to Norwich, Conn., with a cargo of lime. At 12 A. M., on the morning of the 18th, while sailing the usual course by compass, the vessel struck the rocks off Quonocontaug Neck, and soon after took fire, and was destroyed.

British schooner "Minnehaha," 51 tons, Captain Rogers, sailed from St. John, N. B., Nov. 11, 1865, for Providence, with a cargo of lumber. "Being unable to get into Newport during the easterly gale of Tuesday, and the vessel making water, and deck-load having started, was compelled to run for Long Island Sound, and at 4$\frac{1}{2}$ P. M. anchored a short distance to the westward of Watch Hill Light.

About 1 A. M. on the morning of the 22d, the wind suddenly shifted to the westward, blowing heavy, when the vessel was driven ashore on Watch Hill Beach, the sea breaking completely over her. Crew saved." Vessel and cargo insured in Providence.

During a snow-storm, Nov. 12, 1867, the schooner "Gilman D. King," 136 tons, Captain Ashford, bound from Calais, Me., to New York, with a cargo of lumber, misstayed while beating through Watch Hill Race, struck on Race Rock, and capsized. The crew were rescued and landed at Watch Hill; the wreck drove westward and was towed into Stonington, and the lumber in the hold was saved.

On Thursday morning, Sept. 24, 1868, the schooner "John Adams," of Rockland, Me., Captain Spafford, from Rondout for Portland, with a cargo of cement, went ashore on Watch Hill Reef, and soon afterwards bilged. Crew saved. The masts, sails, and rigging were saved, and taken to New London. The hull and cargo were a total loss.

The steamer "Metis," on the 29th of August, 1872, Capt. George B. Hull, sailed from New York for Providence. On the morning of Aug. 30, 1872, she was wrecked off Watch Hill, and part of her hull came ashore on what is known as the East Beach. About 20 lives were lost and the whole of the cargo.

CHAPTER XXXIX.

CORPORATIONS, ASSOCIATIONS, AND TRADES.

As men advance in character, knowledge, and wealth, there first arises the power, and second, the necessity, of united effort in carrying out their common plans, social and financial. Combination of strength, counsel, and skill is a mark and test of civilized society, and is itself one of the grand products of Christianity that lays the foundations of confidence between man and man. A common faith in, and love for, the right, inspires men with faith in each other, and prompts them to join their hands in common enterprises and such associations as are fitted to advance the interests of individuals and of society. We therefore note this development of life in the town.

The following record of corporations and associations will illustrate the increase of business and wealth in the town since the opening of the present century. It will be seen that very rapid progress has been made since 1840.

Washington Bank was chartered in 1800; capital, $50,000; Rowse Babcock, 2d, president; Arnold Clarke, cashier; present capital, $150,000.

Phenix Bank, chartered in 1818; capital, $50,000; Amos Cross, president; Jesse Maxson, cashier; present capital, $150,000.

Pawcatuck Bank (on Connecticut side of the river), organized 1849; capital, $75,000; Orsemus M. Stillman, president; John A. Morgan, cashier; present capital, $85,000.

Niantic Bank, organized 1854; capital, $200,000; Horatio N. Campbell, president; James M. Pendleton, cashier; present capital, $250,000.

Ashaway Bank (in Hopkinton), organized in 1856; capital, $75,000; Jonathan R. Wells, president; Jonathan L. Spencer, cashier.

The Providence and Stonington Railroad was opened and the first train of cars passed through the town in 1837. The influence of this road upon the business, and hence the life, of the town cannot be measured.

A Young Men's Lyceum was organized in 1839, and existed till 1841.

In 1841 was formed the first Total Abstinence Society. This body effected much for the temperance and purity of the town.

The Fire Companies Nos. 1, and 2 (one on each side of the river) were organized in 1845.

In 1845 was embodied the Society of Odd Fellows, which, however, was dissolved near 1860.

The Pawcatuck Library Association, having a Library that cost $1,100, was instituted in 1848.

River Bend Cemetery Association was incorporated in 1849; and the Cemetery was dedicated in December, 1852.

The Sons of Temperance were organized in 1850, but disbanded in 1860.

The Westerly Savings Bank was incorporated in 1854, with Jesse L. Moss, president, and Simeon F. Perry, secretary and treasurer. The

present officers are, Thomas Perry, president; Simeon F. Perry, secretary and treasurer; and the deposits in December, 1868, were $400,000.

As the old hand-engines of the fire companies were worn and weak, and quite behind the improvements of the day, the citizens made arrangements, and raised by voluntary tax, the money to secure two steam fire engines.

Franklin Lodge of Free and Accepted Masons was chartered in 1856; Palmer Royal Arch Chapter and Narragansett Commandery of Knight Templars have since been organized. Pawcatuck Lodge, chartered in 1864, holds its meetings in Westerly.

The Pawcatuck Dredging Company was formed, but the stock was finally bought up by Mr. Jacob A. Tefft, and the machinery was sold to parties in Norwich, Ct.

In 1855 were chartered the Westerly Rifles. The Armory was built in 1859.

In the same year (1855) was erected the granite Light-house (succeeding the old wooden structure) at Watch Hill.

In 1866 were organized the Burnside Lodge of Good Templars in the village of Westerly, the Niantic Lodge of Good Templars at Dorrville, and the Roger Williams Lodge of Good Templars at Ashaway.

An association termed the Fenian Brotherhood, to promote the politcal prospects of the Emerald Isle, was organized in 1866.

The Westerly Gas Light Company was organized in September, 1867, and erected their gas-works in the autumn of the same year, employing in their operations a capital of $50,000. Rowse Babcock, president; Hiram Arnold, secretary and treasurer; John Loveland, superintendent. Gas was first made Jan. 6, 1868, and furnished to customers Jan. 8. Its officers now are, Jesse L. Moss, president; John Loveland, superintendent; Jesse L. Moss, Jr., secretary and treasurer.

The leading manufacturing, mechanical, and mercantile firms at present (1876) are:

White Rock Manufacturing Company.
O. M. Stillman & Co.
E. & H. Babcock.
Campbell & Co.
Stillman Brothers & Co.
C. Maxson & Co.
G. Stillman & Co
Cottrell & Babcock.
Hall & Dickinson.
Porter & Loveland.
J. L. Moss & Co.
H. N. Campbell & Co.
Lewis Brothers.
Ripley & Browning.
Champlin, Ennis & Co.
Lewis & Stillman.
J. H. Porter & Co.
Steam Mill Company.
W. H. Robinson & Co.
Chapman & Campbell.
A. Englehard & Co.
H. S. Berry & Co.
Gates & Mainthrow.
J. A. Brown & Co.
E. G. Champlin & Co.
M. Brown & Co.
E. B. Clarke & Co.
Hazard & Gavitt.
Knowles & Langworthy.
J. Milner & Son.
Hall & Perrin.
Latimer, Carmichel & Co.
Lewis & Spicer.
Maryott & Champlin.

The persons engaged in trade in 1876 were as follows: —
William C. Pendleton.
Joshua Thompson.
T. W. Segar.
E. M. Dunn.
J. F. Pendleton.
A. B. Collins.
O. Stillman.
C. A. Bradford.
J. S. Fifield.
D. Smith.
J. H. Lewis.
B. F. Arnold.
J. R. Champlin.
J. L. Bliven.
S. A. Champlin.
H. C. Richmond.
J. Vose.
A. Crandall.
S. L. Dickens.
William F. Sheffield.
T. Barber.
B. F. Thompson.
H. B. Thompson.
William F. Wallace.
William Hutchinson.
G. A. Stanton.
J. H. Babcock.
R. A. Woodburn.
J. H. Potter.
S. C. Sullivan.
A. Cimiano.
William Clarke.
John Perrin.
H. A. Brown.
B. F. Arnold.
E. A. Schofield.
G. W. Gavitt.
Sanford Stillman.

John P. Dyer.
A. A. Crandall.
H. Braman.
William Pollock.
Saunders York.
Giles Wilcox.
William Swiverly.
Joseph Brown.
Albert Stillman, 2d.
G. W. Foster.

Of late, Westerly has mourned the death of three excellent and enterprising citizens and successful manufacturers, — Welcome Stillman, died Feb. 25, 1864; Edwin R. Brown, died Sept. 25, 1865; Rowse Babcock, died March 6, 1872.

Col. Henry C. Card has commanded the Westerly Rifles from the date of their origin, Aug. 13, 1855, to April 24, 1874, at which time he removed from the State. Col. Albert N. Crandall was then elected, and continues in command. The armory is the property of the Rifles, paid for only in part by the State. They always purchased their own uniforms till 1867.

The Young Men's Christian Association, organized in 1868, had for officers: George G. Stillman, president; Robert F. Lattimer, secretary; Charles Perrin, corresponding secretary; John Loveland, treasurer; William Pierce, librarian. Its officers now are: Samuel G. Babcock, president; Ira B. Crandall, secretary and treasurer.

CHAPTER XL.

PUBLICATIONS, INVENTIONS, ETC.

The true life of a town is to be sought in the ideas and motives of the people. What is outward is but the embodiment of what first existed within. True progress in a community is a growth of knowledge, principles, and character. And as men advance in the right direction, one idea springs out of another as twigs spring from the branches, and branches spring from the trunk of a tree. Education and invention, springing from a wholesome moral root in society, multiply themselves in various ways almost without number, and mark the steps of a happy upward progress. So we wisely take note of publications, inventions, and the arts.

The first regular newspaper published in the town, was a small weekly, entitled the *Literary Echo*, commenced in the spring of 1851, edited and published by Mr. George H. Babcock. This sheet was continued till 1858, when it was merged in, and succeeded by, the *Narragansett Weekly*, edited and published by J. H. Utter & Co., until 1859, when it became the property of the present firm, G. B. & J. H. Utter, who are also job printers. In 1862, this firm published the *Sabbath Recorder*, the organ of the Sabbatarians, previously published in New York.

A series of articles, entitled "Letters From Ashaway," by J. L. Spencer, appeared in the *Narragansett Weekly*, containing much and valuable local history relative to Ashaway and Hopkinton.

As the people of Westerly have been seduously devoted to industries of a practical and utilitarian type, only a few have been enticed into the province of authorship.

Pamphlets, sermons, and contributions to periodicals have been as numerous perhaps as in any other similarly situated township. The oldest printed sermon is one preached by Rev. Joseph Parke, at a time when the town was suffering sorely from small-pox; it came from the press in 1761; the small-pox visited the town in 1759.

John Wilbur employed a fruitful pen; but he gave only a few of his pieces to the press. Important letters from his pen appeared in

England. After the Gurney schism, he published a duodecimo of 355 pages, entitled, *A Narrative and Exposition, etc.*, which came from the press in 1845. His *Journal and Correspondence*, an octavo of 596 pages, published after his death by his kindred, appeared in 1859.

Dea. William Stillman, in 1812, composed and published an octavo of 60 pages, upon the Sabbath, entitled, *An Attempt to Remove Error.* He also, in 1852, published a sort of autobiography and miscellany, a 16mo of 188 pages, entitled, *Miscellaneous Compositions.*

Rev. Thomas H. Vail, while rector of Christ's Church, was the compiler of the excellent catalogue of the Pawcatuck Library Association.

Rev. A. L. Whitman (Congregationalist) published in 1854 a funeral sermon, with historical notices of the Noyes family.

Rev. A. G. Palmer, D. D., and Rev. E. T. Hiscox, D. D., former pastors of the First Baptist Church here, have published various sermons and small volumes. Dr. Palmer, withal, has ventured, not without success, into the realm of poetry. The Rev. Frederic Denison, at one time pastor of the Baptist Church, was the author of the *Sabbath Institution*, the *Supper Institution*, *Historical Notes*, *Army Hymns*, 2 vols., *A Shining Light*, the *Life and Labors of Rev. J. S. Swan*, *Sabres and Spurs*, several sermons, and various poems, hymns, biographical and historical sketches. He also published *A Historical Sketch of the First Baptist Church.*

We have previously alluded to the valuable *Memoir of Gov. Samuel Ward*, from the pen of Charles H. Denison, Esq., a former citizen of this town.

Westerly is not without her roll of witnesses in the inventions of the age.

Dea. William Stillman invented and secured a patent for the first cloth-shearing machine known in the world. A second patent was secured for an improved shearer. He also obtained a patent for bank locks. The veneering plane was likewise his creation. By trade he was a clock-maker. He at last engaged in the manufacture of cotton-working machinery.

Orsemus M. Stillman, Esq., invented and held the patent of the famous self-adjusting temple, whereby power weaving was greatly facilitated and improved. He secured other valuable patents in mechanical and manufacturing operations: the plaid weaving loom; hot-air engines (two patents); steam-engines (two patents); superheating steam; manner of using superheating steam.

The now universally used gaft saddle was invented by Mr. John Brown.

Mr. Stephen Wilcox, 3d, has contrived important improvements in steam-engines, and in the use of hot air as a motive power.

Important patents on looms have been obtained by Mr. Edwin A. Scholfield.

The first inventor and patentee of polychromatic printing was Mr. George H. Babcock.

Capt. John F. Hall has obtained a patent for adjusting the centre-boards of vessels.

A patent was obtained by Oliver D. Wells, Esq., for ventilating and preserving ships.

Mr. Jonathan P. Stillman holds a patent for a wool-drying machine.

Rev. Christopher C. Stillman is the patentee of a superior water wheel.

A patent for a coal-sifter has lately been obtained by John S. Fifield.

Near 1812, Mr. Jesse B. Breed, of Pawcatuck, invented and patented a ring spinner, for spinning cotton, and shortly sold his right to Mr. John Brown for the small sum of $100. This successful and profitable patent has never been superseded, but is still used in this and other countries.

During the year 1868, Mr. Benjamin W. Taugee secured a patent, known as "Taugee's Equalizing Tube," for equalizing the roping, in woolen manufacture, as it passes into the dresser.

A patent has been granted to C. H. Holdredge for boxes for carriage wheels.

Nor has Westerly been wanting in her gifts for the delicate and enchanting creations of the imagination. Among the celebrated devotees of the pencil stands Mr. Johannes A. Oertel, who had his studio at Stillmanville. He is an artist proper, belonging to the creative school, and engaged chiefly on sacred themes. Under his hand the canvas speaks with more than mortal eloquence. The products of his pencil are sought with great avidity and at great cost; some of them have already passed to the old world, to stand by the side of the works of the old masters. A later artist of ability, in both landscapes and portraits, is Mr. Calvin Thurber.

Westerly has also its roll of amateur artists. But as these are of the gentler sex, and claim that their easels are strictly private, having never consented to dispose of their beautiful sketches, except as gifts to friends, I am restrained from now giving them public notice in this historic connection. Time, however, will care for these names, and place them on their appropriate historic pedestals. The charms of the canvas, surviving the gifted hand that created them, will not be defrauded of their due fame from any extreme of modesty.

A monthly advertising sheet, a large folio, entitled *Westerly Enterprise*, appeared in November, 1867, with T. A. Carpenter, editor and proprietor, and G. H. Hoxsie, general agent.

CHAPTER XLI.

PUBLIC MEN, ETC.

It is doubtless to be regretted that the design of our work, and the want of requisite time for research, forbid more than a passing record of the public and professional men that have served and adorned the town. A series of articles entitled *Westerly Settlers*, by Charles H. Denison, Esq., appeared in the *Narragansett Weekly*, commencing Nov. 28, 1861, and ending Feb. 27, 1862. The descendants of the first settlers, and the lovers of specialties, will consult these articles with profit; they contain particular information for the Champlins, the Crandalls, the Babcocks, the Hiscoxes, the Rogerses, the Saunderses, the Parkeses, and others.

It falls not within our purpose to give genealogical records; we are only tracing the general current of the town's life; hence we usually mention only the prominent actors. We have had occasion to speak of the conspicuous characters in the seventeenth and eighteenth centuries, the Babcocks, the Wards, the officers of the Revolution, and also of the clergymen of the various denominations. Previous chapters have mentioned ship-builders, merchants, mechanics, manufacturers, and inventors.

We meet with no names of the legal profession till after the Revolution. The first lawyer in this vicinity, whose name was conspicuous, was the accomplished Col. Harry Babcock, who practiced law after the close of his military career.

Hopkinton, always closely connected with Westerly, has had its public men, scarcely more her own than her neighbor's pride and property. Lieut.-Gov. Jeremiah Thurston was elected in 1818. His son, Hon. Benjamin B. Thurston, was elected lieutenant-governor in 1838, and afterwards chosen Representative in Congress from 1847 to 1849, and again from 1851 to 1857.

The Hon. Nathan Fellows Dixon commenced the practice of law in Westerly in 1802. For seventeen successive years he represented the town in the General Assembly; and was chosen by that body, in 1838, as United States Senator. At his post of duty he died in Washington, Jan. 29, 1842. His name was a legacy to his children and to the inhabitants of Westerly, and all will be thankful for the photo-engraving of him that we here present.

NATHAN F. DIXON.

Born Dec. 13, 1774. Died in Washington, D. C., Jan. 29, 1842.

His son, Hon. Nathan F. Dixon, has already represented the town eighteen times in the General Assembly, and has been Representative in Congress from 1849 to 1851, and again from 1863 to 1871. For the last thirty years, Mr Dixon has been the leading lawyer in this part of the State. The later members of the legal profession have been, John H. Cross, Thomas H. Peabody, Francis Sheffield, Giles Babcock, A. B. Crafts.

In the early part of the present century, Judge Amos Cross of this town was widely known as a judge, a trader, and a farmer. At Kingston he was regarded as "the court."

We must not omit a record of the men who have laboriously, patiently served the town as clerks. We give a list of their names and the dates of their appointment, from the organization of the town.

May 18, 1669, Joseph Clarke.
June 25, 1702, Joseph Pendleton.
1704, Joseph Clarke, Jr.
1705, Joseph Pendleton.
1706, John Babcock.
1732, William Babcock.
Jan. 24, 1751, Silas Greenman.
1760, Joseph Crandall.
1760, Samuel Bliven.
1807, Jesse Maxson, Jr.
1824, Stephen Wilcox, Jr.
1830, Jesse Maxson.
Nov. 4, 1844, Joseph W. Wilcox.
1848, J. Hobart Cross.
1853, James M. Pendleton.
1855, William E. Parkinson.
April 2, 1856, Jirah I. Gray.
April 6, 1859, Samuel H. Cross.

Some idea of Westerly's contribution to the marine service of our country may be formed from the following imperfect list of sea-captains who have gone out from this town.

Nathaniel Barnes.
Benjamin Barnes.
Rowland Burdick, 1st.
Rowland Burdick, 2d.
Joseph Barber.
Nathan Barber, 1st.
Sprague Barber.
Lyman Berry.
Saxton Berry.
Nathan Burdick, 2d.
Albert Burdick.
George Burdick.
Daniel Babcock.
Emery Babcock.
Varnum Barber.
George P. Barber.
Daniel Bliven.
Erastus Bliven.
John C. Champion.
Jared S. Crandall.
Joseph Dodge.
Thomas Dunbar, 1st.
Thomas Dunbar, 2d.
Silas B. Greenman.
William Greenman.
Joshua Hazard.
John Hall.
Lyman Hall, 1st.
Lyman Hall, 2d.
Lyman Hall, 3d.
Braddock Hall.
Palmer Hall.
John Hoxie.
Pierce F. Hoxie.
Clark Lampher.
Jonathan Nash, Jr.
Joseph Nash.
James Nash.
Joseph Pendleton, Jr.
Amos Pendleton, 1st.
Amos Pendleton, 2d.
Charles Pendleton.
William Pendleton, 1st.
Isaac Pendleton, 1st.
Jonathan Pendleton, 1st.
Otis Pendleton.
Harris Pendleton, 1st.
Jonathan Pendleton, 2d.
William Pendleton, 2d.
Frederick Pendleton.
Franklin Pendleton.
William Pendleton, 3d.
Harris Pendleton, 2d.
Gurdon Pendleton.
Joshua Pendleton.
Isaac Pendleton, 2d.
Benjamin Pendleton, 1st.
Benjamin Pendleton, 2d.
David Pendleton.
Paul Pendleton, 1st.
Libbeus Pendleton.
Benjamin Pendleton, 3d.
William C. Pendleton.
Paul Pendleton, 2d.
Gilbert Pendleton, 1st.
Gilbert Pendleton, 2d.
Stanton Stevens.
Oliver P. Saunders.
Peleg Saunders.
Elias Saunders, Jr.
William Saunders.
Joshua Thompson.
Hezekiah Wilcox.
Nathan B. Wilcox.

One of the earliest physicians in the town was Dr. George Stillman, the ancestor of the large family of Stillmans in this region. Of physicians in regular practice since the days of Dr. Joshua Babcock, we can mention: —

William Vincent.	William T. Thurston.	William H. Wilbur.
James Noyes.	John E. Weeden.	Edwin R. Lewis.
Daniel Lee.	John G. Pierce.	John H. Merrill.
William Robinson.	Daniel Lewis.	Amos R. Collins.
Horatio Robinson.	Albert Utter.	Etta Payne.
John Rose.	Joseph D. Kenyon.	

Of homœopathists we may mention, —— Caulkins, John Knowles, Samuel M. Fletcher, Luther A. Palmer.

Of the Thompsonian practice there have been, William Stillman, Jr., Levi Smith, William H. Stillman, Francis Murphy, Lucy A. Babcock.

Rev. Thomas Hiscox served the town of Westerly as treasurer for sixty years, and on his resignation in 1772, received the "unanimous thanks" of the freemen.

Of those who have served Westerly as silversmiths, watchmakers, and jewelers, we can present the following roll: —

Paul Stillman.	Thomas Perry.	John S. Fifield.
Barton Stillman.	Niles Potter.	William F. Wallace.
Elnathan C. Brown.	Charles H. Bradford.	

We regret that we cannot give a roll of the worthy masters of the modes for gentlemen "from the most ancient time." The "knights of the shears" belonging to the present century have been —

John Allen.	Ephraim Payn.	Harvey Richmond.
Christopher Cranston.	Levi P. Derby.	John Perrin.
—— Dawley.	Stillman Lewis.	—— Morgan.
Charles Bradford.	Wm. Dennis Pendleton.	John Nathans.
Henry A. Brown.		

A townsman of odd, and sometimes *inspirited* wits, passing along Broad Street, near 1840, with his bundle over his shoulder on a stick, looked up sagaciously and gravely at the face of the buildings on the north side of the street near the bridge, and read the signs as follows: —

"Harry Brown; and, Thomas Perry;
William Dodge, *Confectionery*."

More for the sake of future annalists and family historians, than for any present use, we may here name some of the principal farmers in the town in the year 1866. Those marked with a star (*) are such as improved farms not their own: —

Paul Babcock.	*Benedict Crandall.	Sanford Noyes.
Thomas Brightman.	William R. Chapman.	Wm. H. Mitchell.
Weeden H. Berry.	Charles P. Chapman.	John Pendleton.
*Bradford Bliven.	Albert Chapman.	William D. Potter.
Emory Babcock.	*Gideon T. Collins.	Pardon S. Peckham.
Benjamin P. Bentley.	Oliver Davis.	Libbeus Sisson.
Sumner Chapman.	John K. Dunn.	*Wm. P. Taylor.
John Chapman.	William R. Frazier.	James B. Thompson.
Amos P. Chapman.	Ethan Foster.	Edwin Thompson.
Harris P. Chapman.	Thomas B. Kenyon.	Charles B. Vose.
Charles Crandall.	Albert B. Langworthy.	Horace Vose.

Town Council for 1876: Horace Brightman, president; William H. Chapman, Gideon T. Collins, B. Court Bentley, Albert Babcock.

The following is the best catalogue of Westerly's postmasters that we have been able to obtain: —

Joshua Babcock.	Jesse Maxson, Jr.	J. Hobert Cross.
Rowse Babcock, 1st.	Lemuel Vose.	George Brown.
Paul Rhodes.	Jesse L. Moss.	Enoch B. Pendleton.
Amos Cross.	Lyndon Taylor.	Eugene B. Pendleton.
George Gavitt.		

The list of watchful light-keepers at Watch Hill presents the following names: —

Jonathan Nash.	Daniel Babcock.	Daniel F. Larkin.
Enoch Vose.	Ethan Pendleton.	Jared S. Crandall.
Gilbert Pendleton.	Nelson Brown.	

CHAPTER XLII.

PUBLIC-HOUSES.

NEARLY the whole of the present village of Westerly, south of Babcock Brook that runs under East Broad Street, was once held by Edward Denison (son of George, and grandson of Colonel George). He built a house on the present site of the Dixon House, which was, withal, an inn. This house was afterwards enlarged, and was always a tavern till removed to make room for the present noble structure. Mr. Denison was drowned while fording the Pawcatuck on horse in the night near Boom Bridge, returning from his estate at Ashaway.

The inns or taverns of the former century were simply large dwelling-houses located on the highway, having one front room for a bar, and a large barn for horses. And such in substance they remained till within the last twenty years.

The house near the west end of the bridge, now owned by Mrs. Martha C. Noyes, was formerly an inn. The first building erected purposely as an inn on the west side of the bridge was the Pawcatuck Hotel, composed of brick, built by Dr. Joseph D. Kenyon in 1853, and used as a public-house till 1867, when it was sold, to be used simply as a boarding-house. For a time it was known as the "Red Jug."

The Dixon House, of which we give an engraving, was erected in 1866 and 1867, by Messrs. Babcock and Moss, and is one of the largest and finest hotels in New England, composed of iron, stone, and brick. In honor of a worthy family, it is called the Dixon House. The architect was Mr. Peleg Clarke, Jr.

The main building measures 112 x 61 feet; the wing, 92 x 38; height, five stories; the material, brick. The front of the lower story is iron; this story is mainly devoted to shops and offices, elegantly finished with black walnut. The cost of the edifice and its attachments was about $300,000.

The house has been conducted by Mr. Alvin Peavy, Mr. Curtis, and Mr. A. S. Plimpton. The following notice appeared in the *Providence Journal*:—

THE DIXON HOUSE,

WESTERLY, R. I.

"The Dixon House, at Westerly, is not only the best hotel in the State, but is one of the very best in the country, one of the best anywhere. It will accommodate 300 persons, as comfortably, as elegantly as any hotel in New York; and in the completeness of its furnishing, it is probably not equaled by any of them. Such a house is, doubtless, too large for the present needs of the enterprising and flourishing village in which it is erected; but the village will grow to it, and the house will aid the growth of the village, and will aid it in the kind of growth that is most desirable. Messrs. Babcock and Moss, who have done for Westerly, what all our rich men together have failed to do for Providence, have entitled themselves to the thanks of their fellow-citizens. The Dixon House will remain a monument of enlightened liberality, which, going beyond the narrow view of the most profitable immediate return for an investment, saw the future wants of the community, the great advantage which it would derive from such an accommodation, and had the courage to provide it. It will bring to Westerly, every summer, people of wealth and leisure, and of that class whose presence is always desirable, and always contributes to the substantial benefit of a community. And as soon as its facilities and attractions become known, it will be sure of as many guests, in the watering season, as its elegant and spacious rooms can accommodate."

Westerly has now a wide reputation for the attractions of her sea-shore, where annually even thousands flock in pursuit of health and pleasure. For ocean scenery, for bathing, for fishing, for quiet, for health, Watch Hill has no superior on our coast. The large hotels now open here are, the Watch Hill House, the Atlantic House, the Plimpton House, the Ocean House, the Narragansett House, the Larkin House, and the Bay View House.

CHAPTER XLIII.

ACADEMIES.

In a preceding chapter some mention was made of the common schools and school-houses of the town. We now present a brief record of the schools of a higher grade.

Through the public spirit and sacrifices of a number of citizens, a small academy building was erected in 1814, on the knoll in the centre of the village of Westerly.

The first teacher in this edifice was Mr. Charles P. Otis, who served with remarkable success from 1814 to 1824, and of whom we gave some record in our chapter on the Union Meeting-house. He was followed by Isaac Morrell (author of a grammar), Sands Cole, Ebenezer Denison, Elias Palmer, Tideman H. Gorton, Mrs. M. F. Frost.

By the liberality of a company of citizens, who became incorporated, a second institution, called the Pawcatuck Academy, was erected in 1837. This building was constantly occupied, sometimes by different grades of the public schools, and sometimes by private select schools, of much merit. Select schools have also been opened, at different times, in halls and private dwellings. The teachers in the Pawcatuck Academy, as remembered, have been C. A. Johnson, Solomon Carpenter (afterwards missionary to China), John E. Goodwin (since Speaker in the House of Representatives, Massachusetts), Phineas M. Randall, S. N. Stratton, A. J. Foster, William Woodbridge, Samuel G. Stone.

At present a large and commodious grammar school building has been erected on School Street, by authority of School District No. 1. The schools in the district are graded, and this new house contains a High School. The district has now two school-buildings, the one on School Street and one on Pleasant Street.

THE HIGH SCHOOL BUILDING,

WESTERLY, R. I.

CHAPTER XLIV.

AMUSEMENTS.

ALIKE in savage and in civilized society, we find in mankind a natural desire for playful recreations and occasional amusements. The passion, sometimes partly suppressed, but more frequently carried to the extreme of indulgence, manifests itself always according to the character and culture of a people. In the plays and amusements of a nation, a thoughtful philosopher may read, as in a mirror, the nation's life. A dull and nerveless people, or a people of extreme and morbid conscientiousness, may frown upon hilarities and playful relaxations, but a healthy, cultured, and prospered race must find exercise for the whole circle of human impulses and desires. Man is the only animal that can laugh.

The first yeomen of New England, constantly engaged in subduing the forests and vanquishing wild beasts, on account of the romance of their surroundings and the variety of their toils, felt but little inclination, as they had but little necessity, to devote any of their time to mere amusements. Their social enjoyments consisted chiefly in visiting their distant neighbors, in conversing upon the great and novel events of their times, and in assembling for desired worship.

As the planters multiplied, and came into greater proximity as families, and the demands of toil were less exacting, other and varied forms of social enjoyment were gradually introduced. Besides the merry-making of holidays, bush-cuttings, house-raisings, huskings, wall bees, spinning bees, quiltings, and friendly parties came into vogue, and interested specially the young. In most of these engagements labor was the dignified usher of enjoyment; the utilitarian introduced the social and hilarious. As many as seventy rods of stone-wall were laid in a single afternoon by a wall bee. The women meantime, in-doors, were knitting and waiting for the evening enjoyments; whether they talked at all the annalist will leave to the imagination.

Weddings were always occasions of gladness, and were accompanied by innocent indulgences of sport and general hilarity; tricks and jokes were born of wit and wine; nor was it at always deemed

sinful to close the scene with song and dance. The regular meetings, and especially the elections, of the "train bands," or colonial militia, were made a kind of holiday, and were largely given to public entertainment. Such as were elected to commissions were always expected to "treat" their comrades, and to distribute the cheering beverage as well to the applauding spectators.

Near the middle of the last century, the eastern part of Westerly, being a part of the famous Narragansett country, was interested in raising and training horses, particularly the celebrated Narragansett pacers. Naturally, therefore, the large and ambitious farmers indulged somewhat in the excitement of horse-racing; a plumed hat was his who owned the swiftest pacer. On these swift-footed beasts then rested the rank and honors now held by telegraphs, expresses, and locomotives. The fame of the Narragansett pacers went over all the colonies.

Soon after the opening of the present century, the village of Pawcatuck boasted of its popular race-course on what was then the farm of Mr. Luke Palmer. The tracks, for there were two, side by side, were eighty rods long, extending from West Broad Street, nearly paralled with the present Mechanic Street, to the point where the sand knoll meets the river bank. This course was for running horses, not for pacers. Hundreds would here assemble to witness the races; sometimes the running would continue for a number of days. As might have been expected, these coarse sports consumed rum, money, time, and character. Some traces of the old tracks still remain.

Hunting held a prominent place and rank among the people till the close of the last century. Among the first settlers, hounds and horns and heavy English muskets were the defense of their homes. The trophies of the sturdy yoemen were bears, wolves, moose, deer, and foxes. A splendid set of moose horns or antlers still hang in the house once occupied by King Tom, in Charlestown.

On the disappearance of the wild beasts, and the decline of the early military spirit, and the increase of wealth and population, recreations and amusements assumed new forms. Fishing was an imperfect substitute for hunting; the Pawcatuck was never very prolific of clam-bakes, and its narrow, tortuous channel and sickle-shaped bay never encouraged boat-racing by canvas.

Annual reviews of regiments and brigades were formerly marked occasions, though they gradually introduced most unhappy customs of drinking; military treats and dinners had a tendency to vitiate the habits of young men.

The parties and hilarious excursions of the present century finally became sources of mental dissipation and moral corruption, and at last necessitated the protest of all lovers of good order and stainless character. Intemperance for a time came in like a devastating

wave; whole estates were sometimes squandered at groceries and taverns. The crying needs of the time gave birth to the noble temperance reform. Of the too common type of recreations and amusements, we may give an idea by relating the story of a certain

Foot-Race.

Within the memory of "the oldest inhabitant," a company of gentlemen, of kindred spirits, chiefly citizens of Westerly, visited their friend, the old and faithful light-keeper at Watch Hill, to enjoy a day of recreation, and breathe the bracing airs of the sea. "Mine host" spread his board with his broad, characteristic hospitality. The desired reunion was marked with every possible feature of the social, agreeable, and generous. In accordance with the general custom of the times, full provision had been made for anticipated thirsts incident to a summer day and hearty companionship. Stories of the olden time, anecdotes, and the free recital of personal adventures were duly indorsed with toasts and pledges of health. What with the hearty viands, the spicy sentiments, and the oft-recurring attacks of thirst, on a day so favorable to good-will, rendered the occasion eminently spirited. For the sake of variety and the prevention of possible surfeit, it was finally proposed that the company should test the muscular abilities, of which some had largely boasted, by a foot-race on the beach. In age, most of the gentlemen had scored fifty, some much more; but it was argued, "Age is nothing; blood will tell." True, the chosen arena was soft and yielding to the feet; but this would only the better test the strength and skill of the runners, and the disadvantage, whatever it might be, would act equally upon all. The course being agreed upon, the time-keeper and scorer took their stands. After suitable exercises in rhetoric, and a duplication of exhilarants, common to like occasions, the racers straightened themselves for the outset. It was difficult to conform the physical to the ideal. Practice diverged from theory. The material man was less buoyant than the spiritual, though it was evident that the flesh was subject to the spirit. As with voyagers on the sea, while the rules of navigation deal with the direct lines, directness is unattainable in practice on account of the flowing elements; so to the toiling runners, observations and reckonings were jostled, for the wavy motions of the ocean seemed to have been sympathetically transferred to the beach. Moreover, the deceitful sand betrayed the ardent feet; and its varying softness, with other too evident causes, occasioned zigzags and disturbing curves in the runners' courses. The race was exciting. Some utterly failed in the struggle, despairing of the goal. Some averred that they were tripped by the wavy sand or by concealed kelp. These accidents of the strife were followed by emphatic protests and objurgations none too religious. Of the few who persevered to the end, the scorer

awarded the victory to Major I. Champlin, who, though counting nigh sixty years, and weighing about two hundred pounds, had a physique well fitted by habit for such spirited trials. The protracted affair finally closed with a general and hearty treat befitting the occasion, and which effectually put to silence and obliterated all envies and jealousies that rivalry had provoked on the arena.

A stranger, spending a few days at Watch Hill for the sake of quiet and the sea-breezes, was a witness of the race, and, having a vein for the humorous, penned a carefully written article on the contest for the New York *Herald*. To give the account proper zest, he represented the major's time as a number of seconds less than any in which the distance named had ever been run. As was intended, the article attracted the attention of the sporting world. In a few weeks the major, who kept a little store in the village, on East Broad Street, received a call from a prim, polite man, who inquired, "Can you tell me where Major Champlin lives?" The merchant replied, "I suppose I am the man, sir."

"Well, sir, happy to meet you; came on purpose to form your acquaintance; read the remarkable account of you in the New York *Herald*."

"Indeed; well, sir, I am pleased to see you. Won't you take something to drink?"

"Yes, sir, thank you; but, sir, I am a professional runner, and have come on to measure distances with you, at your pleasure."

"Ah!" said the major; "well, let us talk the matter over a little."

Now, the major was alike courteous and sagacious, and never liked to spoil a good thing. He pleasantly and shrewdly met the issue.

"Just now," said he, "I am necessarily engaged in my store; it would n't do to leave it. And to run well, you know, one must diet and practice a little beforehand. I attribute the success awarded to me in the *Herald* to these qualifying antecedents. Under the circumstances, therefore, I see but one way of meeting your expectations satisfactorily, and to the reputation of us both. There, sir, is my time, given in the paper: now you can run against that; when you beat it, I will make another trial."

It is needless to add that the major retained his laurels.

Among the popular athletes of this region should be mentioned Capt. Samuel Thompson, the hospitable keeper of the inn at the west end of the bridge. A survivor of the old days tells us that Captain Thompson, in his prime, could, and did, before many spectators, place nine empty hogsheads, with one head out, in a line, upon the head ends, and beginning at the end of the row, leaped into the first, then into the second, then into the third, and so on through the whole nine.

The Legal Potato Hole.

Near the beginning of the present century, a farmer, of broken fortunes, came into Westerly, and hired certain lands for cultivation, giving a proportion of the products for the use of the lands. He planted potatoes, and secured an unusual crop. Not having store-room of his own, he obtained consent of a land-holder, and deposited his share of the potatoes in what the farmers call a "potato hole"; that is, an excavation in the earth into which the potatoes were placed and covered with straw and earth in the form of a pyramid. On going out of the town into Connecticut, one of his creditors seized the opportunity, procured a writ, and attached the "potato hole." Whereupon another creditor, who was studying how to secure his dues, consulted with John Cross, Esq., and inquired as to what could be done. The shrewdness of the legal profession at once suggested an open door. Mr. Cross made the proposition, and proceeded to carry it into effect. A writ was issued by which an attachment was made, "not upon the 'potato hole,' but upon the 'potatoes' in the 'potato hole,'" specifying that the "potato hole" should be left upon the land where it was found. The plan was a success; and the first creditor came upon the stage only to find a few potatoes in his hill.

Beverage Levy.

About two generations back in the history of this town there prevailed in the village a singular custom relative to new articles of gentlemen's wearing apparel. For the promotion of social cheer, it was a usage, and a virtual law, that a gentleman, on obtaining a nice hat, or pair of boots, or overcoat, should pay to the maker or merchant, in addition to the proper price of the article, a sum, more or less according to circumstances, to furnish a treat to all persons present or within ready call, for which the maker or trader furnished a certificate signed by himself and all present, to prevent any future levy. This certificate was called the "certificate of beverages." In case such certificate was not obtained, the owner of the new apparel, on appearing in public, was liable to a levy at the discretion of his friends, who, if they suspected that he had no certificate, would proceed to offer bids upon the article; one offering, say, a pint of gin; another, a bowl of punch; another, a quart of West India, and so on, at their pleasure, according to their faith that no certificate could be produced. If the wearer of the new apparel could not furnish the certificate, he must pay the whole bids for the benefit of the crowd; if, however, he presented a certificate duly signed, the bidders must each foot his own bill for the cheer of the company.

When John Cross, Esq., of much legal eminence in town, and of generous social rank, obtained a fine new overcoat, he made his first public appearance in his new robe at the public-house kept by

Mr. Paul Rhodes. The thoughts of his cheerful friends present were immediately turned to the matter of the "certificate of beverages." Mr. Cross, on walking around the bar-room, chanced to take from his pocket his handkerchief, in which act a paper was seen to slip from the pocket to the floor. A sharp observer slyly secured the paper, and found it to be a "certificate of beverages." This fact was soon cautiously, joyfully communicated to the friends whose lips were waiting for good cheer. One after another they soon began to approach Mr. Cross, and, stroking the nap of his coat, offered their bids, all naming unusually high bids. Mr. Cross seemed pleased with the sincerity and measure of their faith in his coat, and exhorted them to bid on, and so insure a good time. When the generous bids were all in, Mr. Cross arose and felt in his pocket from which he had taken his handkerchief. He searched earnestly and thoroughly, but no paper was to be found. He manifested some solicitude and agitation. His friends broke into generous and boisterous laughter. The call was raised and repeated with gleeful emphasis, "Beverages! beverages!" "Certificate! certificate!" Meanwhile Mr. Cross was busy in the thorough examination of his pockets. Finally, seizing a little lull in the gale of merriment, he drew out his pocket-book, and opening it with much composure, said, "Gentlemen, the paper that you found upon the floor was my 'certificate of beverages,' but it was only a copy of the original; here, gentlemen, you have the original paper." The last act in the scene can be imagined.

Each generation has its popular pastimes. Of late the young men of our country have awakened a very warm enthusiasm in forming boat-clubs, and indulging occasionally in rowing matches. The young men of Westerly — athlete clerks and strong-armed mechanics — have had their two organizations of this kind, and their long, light, beautiful boats.

There exists also at present a fashion, which is well-nigh a fever, of ball-playing. Every village has its base-ball club. Westerly did boast of three such companies, duly officered, equipped, and trained, — the Niantics, the Pawcatucks, and the Emmets. Among these the spirit of rivalry ran high and constant; the smooth lands around the town were the arenas where they contended for victory, and where crowds of people resorted to witness the contests. A club also existed in White Rock Village. The young ladies, meanwhile, with the less robust and muscular of the male sex, may be seen on many a lawn and quiet house lot, engaged in the popular game of croquet. This amusement, as well as the ball-playing, has been reduced to a sort of science, calling into use text-books, lessons, and umpires.

Westerly has never given its moral sanction to card-playing or

billiards. An attempt to open a billiard saloon in 1866 was promptly put down by the public voice; but in 1867, tables were licensed on the Stonington side. Picnics, secular and religious (connected with Sabbath schools), have been in vogue for a generation. Parties visit all localities, but especially Noyes's Beach, Watch Hill, Osbrook Grove, and Lantern Hill.

The town is annually visited by circuses, attended by musicians, singers, and clowns, always drawing around them the lower classes of society, and, while ministering to the amusements of the hour, leaving a train of low and dissipating memories.

Since the opening of public halls in town, various wandering companies, bands, troupes, mostly comic and vulgarly theatrical, are often flaunting their handbills in the streets, and seducing vulgar crowds to attend on their mimicries. Usually the characters of the actors comport with the scenes. Such coarse buffoonery, set off by stale songs and monkey dances, only degrades and corrupts the spectators. Yet every populous town, in these modern times, is afflicted with these imported nuisances under the cloak of amusements.

For some years past the various Sabbath schools in town have had a pleasant and profitable custom of observing Christmas Eve or Christmas evening, decorating their places of meeting, enjoying songs, addresses, and exhibitions of Santa Claus, closing with refreshments and the distribution of gifts. Verily, Puritanism has smoothed its brow in reference to Christmas.

CHAPTER XLV.

SWINDLES AND SWINDLERS.

UNDER this head we may appropriately mention the experiences and losses of the town from the arts of certain vagrant deceivers. Though towards some of these assailants of good sense and good morals, a few people, of a tender sort, have felt a kind of charity, as if they were conscientious, or at least deluded, we cannot, all things considered, regard them in any other light than cunning performers, having in view only their own pecuniary advantage. Some of them certainly were knaves of the most approved school. A remembrance of their operations should be a warning to the people against kindred pretenders in the future.

NEVINS & ROLLINS.

In 1845 a couple of mountebanks, a Mr. Nevins and a Miss Rollins, came into the town, and stopped at Mr. Leonard's hotel for about five months to serve the people in the mysteries of the healing art. Miss Rollins interpreted all the symptoms of human ills, real and imaginary, more particularly the latter, by her divine power of spiritual sight while in a mesmeric state. Mr. Nevins stood ready to meet the revealed needs and wants of the patients by suitable medicines. Of course they found patrons, and achieved the end of their supernatural mission, by replenishing their conscienceless pockets. Miss Rollins was the unfortunate dupe of Nevins, and went to her grave a few years after this.

DE BONNEVILLE.

Among the quackeries and delusions in the healing art, brief record may be made of the professed medical mission of a woman known as "Madam De Bonneville," who entered the town near 1849, and remained about four years. For a time she was assisted in her art by her husband. With suavity of manners, volubility of tongue, ease of address, large discernment of human nature, and great shrewdness of purpose, she won the confidence of many intelligent and deserving families. From these, she wisely kept concealed the

arts she practiced with the vulgar and credulous. Like the ancient priestesses, she pretended to interpret and divine the phases of life's horoscope. She magnetized bottles of water, breathed on weak limbs, practiced mesmerism upon such as would submit to her blandishments and power. She was professedly skilled, withal, in the mysteries of phrenology. By her thorough knowledge of human weaknesses, she executed well-nigh a magical power. Scarcely any person ever more successfully duped the people. Her husband, in his practice of mesmerism, was finally convicted, at least in public opinion, in Providence, of such unnamable immoralities that he left the State, and finally the country. On her way to California, to bless the dwellers by the Golden Gate, Madam De Bonneville, unable to conquer a tropical fever, died at Panama.

Manchesters.

Of kindred practice to Nevins & Rollins, a Mr. and Mrs. Manchester, of Providence, have visited the town perhaps four times since 1840, making their last visit near 1860. They operated by the sublime mysteries of clairvoyance. Mrs. Manchester read, and Mr. Manchester weighed and measured the holy ingredients for human healing. Whatever they did not know, they certainly did know how to hoodwink the credulous and line their own purses. The uninformed and unsuspecting ones flocked around the pretenders, and swallowed their words and nostrums. As in similar instances, the more monstrous the statements and revelations, the more readily they were accepted.

Cremation.

Among the delusions and superstitions that, at different times, have tarnished the medical profession, one has strongly lingered, among the ignorant, even to the present generation. It consists in the whim that in some mysterious way the dead, or the diseases of the dead, may feed upon the living, coupled with the idea that diseases have their seat in the vitals of the body. Hence the bodies of persons, dying of a dreaded disease, have been opened, and the heart, lungs, liver, and other parts have been burned as a means of protection to the living.

The black man, Bristoe Congdon, and three of his children, died with the consumption. The body of one of the children was exhumed, and the vital parts were burned in obedience to the *dicta* of this shallow and disgusting superstition. Similar cases have occurred in more enlightened families.

From a worthy townsman, who made trial of the magic cure in his own case, I have received the following

Recipe for Rheumatism. — Let the patient in person (not by proxy), on the second day after the full of the moon, just before sun-

rise, go to a poplar tree, and obtain a sprig from the east side of the tree, and rub the naked part or parts of the body affected, with the sprig, and then preserve the sprig in a safe place. The disease will not return so long as the sprig is preserved.

It should be added that this occult practice was imported from the town of Exeter. One man testifies that he was cured in this manner, and had no recurrence of the disorder until, by neglect, the healing sprig was lost.

Art Unions.

In 1851 the Legislature of Rhode Island, in their kindness towards the patrons and friends of the fine arts, yielded to the solicitations of certain influential men in Providence and Newport, who desired to form auxiliaries to the famous Art Union in New York, for the encouragement of artists and amateurs of the arts, and passed a special act of indulgence to the citizens of the State, permitting them to form art unions, which, though conducted by tickets and prizes, were not looked upon as lotteries by our legislators, but as a kind of benevolent scheme for aiding poor artists, and hence not militating against the statute of the State prohibiting lotteries and gambling. Human nature had a keener instinct for money than our legislators had for benevolence. Cupidity transformed the act of indulgence into a Trojan horse. At once the State was flooded with art unions; that is, petty lotteries and gambling schemes. In every town and village greedy men would put up pianos, carriages, horses, house lots, goods, furniture; in short, whatever they had, by tickets and drawings. By calling the affair an "art union," the law was silenced.

The gambling wave going out from Providence rolled over the State. Westerly suffered her share in the mania and the guilt. When ministers lifted up their voice against the wickedness, they were denounced as meddlers, theorists, and alarmists. But truth finally triumphed, and the legislature hastened to repeal their unfortunate act.

Church Lotteries.

To the reproach of the morality of the age, and to the shame of not a few wearing the Christian name, the way had only been too well prepared for the false policy and mistake of our legislators. In building and furnishing meeting-houses, in paying off church debts, in raising ministers' salaries, in procuring libraries for Sabbath schools, in raising funds for various charitable institutions, and for the relief of the poor and disabled, societies, churches, and committees adopted the policy of fairs, grab boxes, and chance schemes in a multitude of forms; in short, by systems of sugar-coated gambling. Nor have these yet been shamed from the community. For the sake of money, many will consent to the most flagrant frauds. By nam-

ing these schemes charities, they flatter themselves they have taken away the curse of procuring property without giving an equivalent, while refusing the grace of accepting it as an intended present.

In the wake of these popular iniquities have followed a train of prize concerts and "gift concerts," as they are termed, wherein the buyer of a ticket is admitted to some shallow or sham performance, at the conclusion of which he draws some coveted article or curiosity of the genuine Peter Funk stamp. In one instance a shop-keeper set up his articles marked by numbers, and then sold envelopes, for twenty-five cents, that contained these numbers. A customer might draw a slate pencil, a tin-whistle, a cake of soap, or some galvanized jewelry.

C. W. Banner & Co.

The most bare-faced and gigantic swindle ever inflicted upon the people of Westerly was introduced in 1866 by a so-called company, named in the circulars, advertisements, and tickets, "C. W. Banner & Co." The agents or runners, polite dandies, stopped at the Brick Hotel, and had their office in their rooms. They entitled their scheme the "Grand Gift Banquet," in which, for tickets at the low price of one dollar, prizes, amounting to two hundred and fifty thousand dollars, were to be drawn, ranging from fifteen thousand dollars, which was the highest, downward to corner lots, gold watches, and sums of ten and five dollars. The drawing was to transpire in Westerly, Feb. 28, 1867. Flaming circulars, and even a folio sheet, devoted to the lucrative scheme, were scattered over this region, and poured through the post-office to all parts of the country. These circulars named the grand inducements of the enterprise, and mentioned building lots in Westerly as among the prizes. Money rolled into the hands of the sharpers from near and far. Sub-agents were engaged in distant places. It is believed that near one hundred thousand dollars came into the pool; certainly as much as seventy thousand dollars were swooped. Persons in the vicinity of Westerly must have invested near ten thousand dollars. In vain did preachers and sensible citizens forewarn the foolish, and expose the tricks of the rogues. Lottery tickets were more potent than reason and all the rules of honesty. The flood swept on. The day of fortune approached.

Alas! the golden wheel turned not for the ticket-holders. Before the appointed day, C. W. Banner & Co., and their dandy agents, had disappeared. They left town in the night, one after another, taking different directions, leaving an affectionate female accomplice, the wife of one of the stool-pigeons, to gather the little personal baggage and pay their board bill, and follow the purse-holders. In vain was the wrath, swearing, and threatening of the ticket-holders. C. W. Banner & Co. could never be found; it was a

convenient name under which consummate scoundrels fleeced the silly worshipers of Mammon.

We may close our allusion to these corrupting and disgraceful schemes by quoting a card duly issued in type, and which, by reminding us of a certain story found in Holy Writ, indicates the direction often pursued by vile spirits: —

"RAFFLE.

A LARGE HOG,

VALUED AT $100.

TO BE RAFFLED AT JOE LAFLOUR'S,

NOVEMBER 23, 1867.

TICKETS - - - ONE DOLLAR."

The difference between a "grab box," or a "fish pond," or a "ring cake," in a church or Sabbath school, and "a raffle for a hog" at Joe Laflour's, is only the difference in the spelling of words.

Under the general head of Swindles and Swindlers, perhaps we should refer to those cases, omitting names, of persons, only too numerous throughout our country, who have attempted to accumulate property in defiance of the changeless laws and principles ordained of God for the welfare of society. In the long run, the laws of production and thrift are sure to be vindicated. Whoever despises industry, honesty, and economy must abide the results of his temerity. All grasping for sudden riches; all inordinate reaching for large wealth; all speculations that aim to fleece the many for the benefit of one; all forcing of markets and prices; all attempts to live by fashion and dash; in short, all who despise the great rule, "Value given for value received," and aim after fortunes through covetousness and false principles, must finally experience the recoil of their evil plans and doings in deserved bankruptcy and disgrace. A full history of the failures and losses and bankruptcies, in any town, would be a forcible commentary upon the text, "God is not mocked; whatsoever a man soweth, that shall he also reap."

The rocks on which ignorant or reckless voyagers founder should be marked for the benefit of the world. Men who propose to launch upon the sea of business may wisely consider the wrecks floating on that tide, and study the causes of their ruin.

CHAPTER XLVI.

BANKS AND BANKERS.

A CIRCULATING medium of property is indispensable in the progress of society. As trade and exchanges increase and reach abroad, it becomes necessary to have money-changers and banks. These become of more utility when bills of credit and a paper currency are employed to represent the precious metals. Thus finance becomes a business and a science. So our financial agencies constitute a power in shaping society, and furnish an engaging department of our history. As the mercury in the thermometer indicates one of the conditions of the atmosphere around us, so the monetary agencies and operations of a people reveal important conditions and tendencies of society. Money, be it remembered, is that which represents accumulated labor.

In speaking of the banks and bankers of Westerly and its vicinity, we may mention the banks in their chronological order. Our full and interesting account of the Washington Bank has been kindly furnished by the pen of its esteemed Cashier, Charles Perry, the veteran cashier of the town.

THE WASHINGTON BANK.

The business of Westerly, agricultural, commercial, and mechanical, was considerable before the beginning of the present century. Much of the trade of the adjoining towns found its way here; and the contiguous portions of Connecticut, peopled by a hardy and industrious race, ever ready to turn an honest penny, to say nothing of the other sort, added not a little to the trade of the small village known at that early day, and for many years after, by the cognomen of Pawcatuck Bridge.

Manufacturing, which has since become such an important and leading business, was then confined almost wholly to the family circle, the prudent and hard-working wives and daughters of the sturdy farmers of that day themselves spinning and weaving the cloth, both of flax and wool, then generally worn. These articles were then the products of almost every farm, cotton had not yet been introduced, and the honest homespun, if not the most elegant, was unri-

valed in wear. But much inconvenience was felt for want of a sound and sufficient currency. The old continental issue which had served in the war of the Revolution, had become so greatly depreciated as to be nearly or quite worthless, and could be no longer used. The precious metals, though used to some extent as currency, were so hoarded by capitalists as to leave the supply very stinted, and inadequate to the public needs. Barter trades were very common, some articles, especially Indian corn, in agricultural districts, being much used as a standard of value.

The whole country suffered much from this deprivation; and at length, in 1791, the first Bank of the United States was established. Philadelphia, Boston, and perhaps New York, had already local banks, but these were quite limited in number and capital. In Rhode Island, the Providence Bank was chartered in 1791, and the Bank of Rhode Island at Newport in 1795. The third bank in the State was the Washington Bank in Westerly, established in the year 1800, with a capital of $50,000, afterwards increased to $150,000. The charter was obtained at the June session of the General Assembly in that year. It was provided that the original capital be paid in gold and silver.

The Norwich Bank and the Union Bank of New London had been previously started, the former in 1792 and the latter in 1796, and were in successful operation. Some persons connected with that in New London became interested in the Washington Bank, and the Union Bank pattern formed a sort of model in its construction. The first board of directors was chosen at a meeting of the subscribers to the capital stock, held at the Pawcatuck Academy (afterwards known as the "old Red School-house"), on the 21st of June, 1800, only about six months after the death of General Washington, in whose honor the bank was named. At this meeting, Rowse Babcock (grandfather of the late enterprising and wealthy citizen of the same name) was chosen first director, and subsequently president of the bank. The other members of the board were, George Thurston, Elisha Denison, Benjamin Butler, Benjamin Hoxsie, Isaac Williams, Dr. Daniel Lee, William Rhodes, Thomas Butler, William Williams, Jr., Thomas Noyes, George Perry, Coddington Billings, John Cross, Jr., and Joseph Potter.

After the death of the first president, which occurred in 1801, Col. Thomas Noyes was elected to that place, and at his death, in 1819, Jeremiah Thurston succeeded, and continued until his death in 1829; when Nathan F. Dixon, who had been long connected with the bank, was elected president, holding the position until his death in 1842. His son, Nathan F. Dixon, the present incumbent, was then chosen.

The first cashier was Arnold Clarke, who died of apoplexy in the bank in December, 1805; and Thomas Perry, then of Charles-

ton, was called to the place, which he filled until his death, in 1826. His son, Charles Perry, was then appointed cashier in his stead, and has continued in that position to the present time.

At one of the early meetings of the board, before the commencement of business, it was "*Voted*, That a committee of four be appointed, to be associated with the president, for the purpose of directing the number of plates which it will be expedient to have made to give the different impressions to the bank paper, and have them prepared accordingly, and to cause the necessary paper to be purchased, and also to have the necessary quantity of paper stamped; or as their discretion may direct, to compound with the Stampmaster-general, agreeably to the laws of the United States." In pursuance of this resolution, copper-plates were made for the several denominations of bills, by Amos Doolittle, of New Haven. The execution of the work was of the most primitive and rude description. A portrait of Washington, in profile, adorned the left end of the notes, so unlike each other that on the four different notes engraved on a plate they might have been supposed to represent different persons, and perhaps least of all George Washington, but for the wise precaution which was taken, to have his name plainly printed over each medallion. A specimen of this bank-note engraving still exists, — a curiosity indeed, — affording rare proof of the improvement which has since been made in this department of the fine arts. It would almost seem that a skillful penman would have little difficulty in producing a sample of equal, or perhaps superior merit, with his pen. These rude notes, however, in the state of art then existing, supplied our fathers with a circulating medium which met their wants, and which in this case, we believe, was never counterfeited. Some of them were *printed* by Dr. William Lord, at Stonington, probably on the press of Samuel Trumbull, then a printer at that place.

In after years, Jacob Perkins's stereotype steel plates were used for a time; then plates by P. Maverick, of New York; and after these, plates by Rawdon, Wright, Hatch, and Edson, the latter company forming the basis of the present "American Bank Note Company," which has carried the art to its present high degree of perfection.

The bank commenced business on the 22d of August, 1800, and the first dividend was made for the six months ending on the anniversary of Washington's Birthday, Feb. 22, 1801. The quaint and formal style then used in declaring the dividend, is now both curious and amusing. The following is a copy: —

"At a meeting of the Directors of Washington Bank February 26, 1801. Voted that the Corporation make a Semi-annual Dividend On the Shares of said Bank, Computed from 22d August 1800. Voted, That the directors of said Bank will Examine and Settle all Bills against the Corporation up to the full End of 6 Mo. from said 22d of August last, and to divide all the Neat Interest after Deducting said bills and Expenses. Said Directors to

Meet at said Bank for settling said bills on the 5th of March next. Immediately after, there shall be a Notification to Stockholders to Meet on 20th day of April to Receive their said Dividends."

From that time to the present, the anniversary of Washington's Birthday, Feb. 22, has been observed as one of the semi-annual periods for the dividend.

For the place of business, Paul Rhodes, who then owned and occupied the hotel standing on the eastern part of the site of the present Dixon House, fitted one of his lower front rooms, under the supervision of a committee of the directors. A stone vault was built at the south extremity of the room, under the gravel hill on which the rear of the hotel stood. This vault, made of massive stones, was secured by two iron doors made by riveting sheet iron upon bars about the size of ordinary cart tire (when new), crossing each other at distances of about eight or ten inches.

The cashier was directed by a vote of the board, "to procure two of the best kind of locks. Those obtained were made by Robert Brown, the village blacksmith, who manifested considerable skill in his work; but the locks were very large and unwieldy. The keys being too large and cumbrous for the pocket, were carried by the cashier in a bag, requiring about the full capacity of an ordinary shot-bag to contain them.

During several of the early years of its existence, the business of the bank was very successful; the bills obtained a wide circulation; the loans of the bank were large for its capital, and well distributed; and the returns to the stockholders were ample. In after years, a large number of banks were chartered in Rhode Island and adjoining States, and competition somewhat restricted the business; some losses also occurred, lessening the profits. Whenever in such case the capital was impaired, the attention of the directors was turned to making it whole again, by intermitting or entirely stopping dividends for a time. The bank has thus ever maintained its good standing and credit with the public. It has now a *surplus* of more than $50,000, exceeding one third of its capital stock.

During the long period of its existence, this bank has met the co-operation of many of the leading men of the past generation besides those already named. Among these may be mentioned, Enoch Burrows, of Mystic; William Woodbridge and Samuel F. Denison, of Stonington; Nathan Pendleton, Daniel Packer, Russel Wheeler, and Latham Hull, of North Stonington; Edward Wilcox and Thomas Hoxsie, of Charlestown; Jeremiah Thurston, of Hopkinton; and Walter White, Amos Cross, Rowse Babcock, James Sheffield, Nathan F. Dixon, George Wells, and Isaac Champlin, of Westerly. These, and all who have been previously named, have long since passed away.

Of those connected with the Washington Bank in its earlier days,

at least six afterwards became presidents of other banks, namely: Elisha Denison, of the New London Bank; Amos Cross, Edward Wilcox, and Rowse Babcock, successively of the Phenix Bank; William Williams, of the Stonington Bank; and Coddington Billings, of the Bank of Commerce, in New London. To these may be added, of later time, O. M. Stillman, president of the Pawcatuck Bank from its inception. These were hardy, industrious, thriving men, working early and late for the acquisition of property, yet possessing many good traits of character, and bearing within them hearts susceptible of feeling for the woes and sufferings of others; though when applied to for charity, it was their motto that "people must first *try* to help themselves."

Among the directors for many years, both before and after the death of Thomas Perry, were Enoch Burrows, Samuel F. Denison, Jeremiah Thurston, Nathan F. Dixon, George Wells, and Isaac Champlin, who were among the most diligent care-takers of the bank, — those living at a distance coming from five to eight miles nearly every week to attend the regular meetings of the board. The present cashier bears grateful testimony to their kindness of heart and consideration towards him in his boyhood, which encouraged and greatly helped him to bear up under responsibilities heavily felt by one so young.

Coming down to the present generation, we find among those who have been directors of this institution, Joseph Potter, William Potter, Dudley R. Wheeler, Jesse L. Moss, O. M. Stillman, Silas Greenman, and others.

The bank continued to occupy its original quarters under the hotel, until the year 1836, when the present building was erected, believed to be the first constructed of the Westerly granite, since so much used and admired in architectural and monumental structures in various parts of the country. In this building the bank adopted the famous locks made by Dea. William Stillman, relying upon them for many years, until convinced, by the great skill and ingenuity of burglars, that forward steps must be taken in order to keep in advance of these light-fingered gentry.

The Westerly Savings Bank has been conducted from its origin in 1854, in connection with this bank.

The Washington Bank was changed from a State bank into the Washington National Bank in 1865.

The officers of the Washington (National) Bank at this time are, Nathan F. Dixon, president; Charles Perry, cashier; Charles Perry, Jr., assistant cashier; Simeon F. Perry, teller; and George C. Foster, book-keeper. An additional clerk is also employed. The three last mentioned, with the help of this clerk, have in charge the business of both institutions. The present directors of the Washington Bank are, Nathan F. Dixon, Benjamin B. Thurston, Oliver D. Wells,

Thomas Perry, Charles Maxson, David Smith, Charles Perry, Joseph H. Potter, and Nelson Brown.

The Phenix Bank.

The act for the incorporation of this bank was passed in June, 1818. The organization was effected "at the house of Jedediah W. Knight," July 7, 1818. The first directors were, Rowse Babcock, Amos Cross, Resolved Carr, Stephen Wilcox, George Gavitt, John C. Hoxsie. The original capital was $50,000; the first president was Amos Cross; the first cashier was Jesse Maxson. The banking house was erected near the close of 1818. The capital was increased at different times till it reached $150,000, the limit provided by the charter.

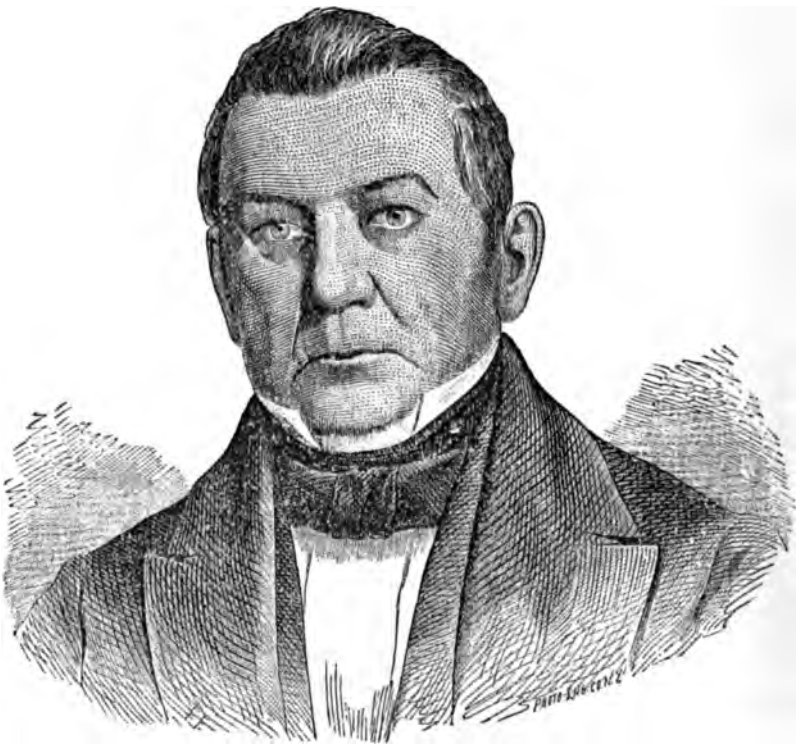
The first president served about five years, when, "by the Providence of God, the office of president became vacant"; and Edward Wilcox was elected to fill the vacancy. This officer served ten years, when he was succeeded by Rowse Babcock, who served about four years.

Of this third president of the bank, Mr. Rowse Babcock, a photo-engraving of whom we are happy to present to the eyes of our readers, we may be allowed a word of special mention. He was born in Westerly, May 12, 1773; married Jan. 31, 1801, to Hannah Brown, daughter of Lieut.-Gov. Brown, of South Kingstown, and died April 21, 1841, leaving a good name, a large estate for his time, and an honored family. Of solid qualities, sterling principles, and superior business habits, he was the leading and typical merchant of the town in his day.

Mr. Babcock was succeeded by his son, Rowse Babcock, who served until his death. Of this president of the bank, who for so many years served this institution, the town, and indeed the State, we cannot forbear adding a few words of record. He was born in Westerly, May 4, 1803; married Mary Townsend, of Newport, April 27, 1852; and died March 6, 1872. His manufacturing enterprises were carried on, first and last, beginning in 1828, at Niantic, Westerly, Stillmanville, and White Rock. He was also concerned in different branches of trade and commerce with the prominent men of Rhode Island and Connecticut. No man has been so large a business factor in the life of Westerly as Mr. Babcock, and his name is embalmed in the memories of all for his gentlemanly Christian qualities, his lively interest in the public schools, especially the high school, and in all public affairs.

Mr. Rowse Babcock was succeeded by his brother, Edwin Babcock, who is still serving the institution.

The bank had three cashiers while it remained under its State charter. Jesse Maxson served eleven years, and was succeeded by Stephen Wilcox, who served seven. Ethan Foster was appointed



ROWSE BABCOCK.

Born May 12, 1773. Died April 21, 1841.

in 1836, and remained in office nearly thirty years. He resigned in September, 1865, and was succeeded by his son, the present officer.

In July, 1865, the bank resigned its charter, and reorganized under the National Banking Act, with the same capital ($150,000) as before.

The business of the bank has always been conducted in a sound and conservative manner, so that the stability of the institution has never been affected by the commercial storms and panics which have occasionally swept over the country during the fifty years of its existence. Its dividends have been paid with great regularity during its entire career, except the year 1850, immediately following the robbery, when two were omitted.

In addition to and following the first directors are the following, with date of appointment of each.

Saxton Berry,	Aug. 25, 1818.	George Sheffield,	July 6, 1829.
Edward Wilcox,	Dec. 10, 1818.	William D. Wells,	" 5, 1830.
William Peckham, Jr.,	April 5, 1819.	John H. Cross,	" 2, 1832.
Stephen Smith,	" 5, 1819.	Lemuel Vose, Jr.,	" 7, 1834.
Nathan Barber, Jr.,	" 5, 1819.	Joshua Robinson,	" 7, 1834.
Wager Weeden,	" 5, 1819.	Edward W. Babcock,	" 7, 1834.
Daniel Babcock, Jr.,	" 5, 1819.	Lyndon Taylor,	" 7, 1834.
Peleg Denison,	July 3, 1820.	Rowse Babcock, Jr.,	" 6, 1835.
Ephraim Williams,	" 3, 1820.	William C. Pendleton,	" 6, 1835.
Coddington Billings,	" 3, 1820.	Stephen Wilcox (2d),	" 4, 1836.
William Williams,	" 3, 1820.	Joseph Potter,	" 3, 1837.
John W. Hall,	" 3, 1820.	Joshua Thompson, Jr.,	" 5, 1847.
Acors Barns,	" 1, 1822.	Edwin Babcock,	" 7, 1851.
George Thurston, Jr.,	" 5, 1824.	Orlando Smith,	" 3, 1854.
Benjamin Barns,	" 5, 1824.	John Loveland,	1857.
Welcome A. Hoxie,	" 4, 1825.	James H. Porter,	July 5, 1858.
George D. Cross,	" 3, 1826.	Emory Babcock,	" 5, 1858.
Samuel Gardner,	" 12, 1827.	Ethan Foster,	" 2, 1860.
Thomas J. Wilcox,	" 7, 1828.	John Pendleton,	" 7, 1862.
Thomas W. Potter,	" 6, 1829.	W. A. Burdick,	Jan. 12, 1869.

The present cashier is J. B. Foster, elected Sept. 1, 1866. Henry Foster is the present teller.

Though burglars at different times have experimented upon the locks and vaults of the town, the only successful attack was made upon the Phenix Bank on Sunday night, Dec. 15, 1849. The full history of this robbery, with sketches of the robbers and their dark careers, would be quite a thrilling tale, and a revelation of the deep art of stealing. The gallery of rogues should reserve niches for Tom Hand, Jim Young, Levi Cole, and Tom Kanouse. The robbery of the Phenix Bank was accomplished by the last two adepts, assisted by John Collins. Their plans being matured, their work was commenced on Saturday night, and completed on the succeeding night.

The inner vault door presented the greatest resistance. This was finally perforated by a curious cutter that had been specially

prepared for the work. Through the opening, with the aid of a stick and hook, they drew bills amounting to $15,450, and fled. Halting for a few moments in Collins's house at Stonington, they divided the spoils, when Cole and Kanouse hurried on to New York. The track was scented, and the rogues were finally arrested and brought to Westerly, Feb. 8, 1850. Bound over in heavy sums, they were tried before the August term of the Supreme Court of Washington County. Hon. James T. Brady, of New York, appeared for the prisoners. The prosecution was managed by the attorney-general, Joseph M. Blake, before Chief-Justice Richard W. Greene. The jury disagreed. Forged papers, in support of an *alibi*, were presented by the defense.

The case was resumed at the next February term, and justice now triumphed over guilt and mendacity. Cole had escaped South on bail. Kanouse was sentenced to eight years in the state-prison. Collins was arrested, proved guilty, and senteneed for a like term. Cole was finally arrested in Baltimore, brought before the court, where he pleaded guilty, and received a sentence of four years' imprisonment.

During this time, through the efforts of John H. Cross, Esq., who greatly assisted in securing the rogues, nearly $2,800 of the stolen money was found in Paterson, N. J.

The Pawcatuck Bank.

This banking corporation was organized in 1849, and has its location on the west side of the river. The banking house was erected immediately, and was opened in 1850. It started with a capital of $75,000. From its origin to the present time, its officers have been, Orsemus M. Stillman, president, followed by Peleg Clarke, Jr., with John A. Morgan, cashier. The capital was enlarged in 1865 to $85,000, and in the same year, with most other banks in the country, it became a national bank.

The gentlemen and capitalists associated in the direction of this institution have been, Orsemus M. Stillman, Asa Fish, Thomas Hinckley, John Brown, Francis Sheffield, Jonathan Maxson, De Witt C. Pendleton, Horace R. Hall, Thompson Wells, Asher H. Chapman, John B. Steadman, Orin Doty, Thomas W. Davis.

The directors must of necessity live in Connecticut, but the power of the house is largely felt in Westerly. The institution has had an excellent name and an even tenor of history. Twice burglars have made attempts upon its vaults, but only to meet with just disappointment.

The Niantic Bank.

This fiscal association was incorporated in 1854, with a capital of $200,000. Business was done in the Vose Block till the fine brick banking house was completed in 1854. The original officers were:

Horatio N. Campbell, president; James M. Pendleton, cashier. In respect to enterprise, as in reference to capital, this bank, though the youngest, holds the van in business. By daring to do, it has prospered and excelled; and the capital has been increased to $250,000. From the necessities of the times, the fiscal wave raised by the civil war, it became a national bank in 1865.

In its direction this house has had the services of the following gentlemen: Horace Babcock, Horatio N. Campbell, Welcome Stillman, James M. Pendleton, Nathan H. Langworthy, Joseph H. Lewis, Thomas W. Segar, Charles H. Denison, Gilbert Pendleton, Jr., Palmer Hall, Edwin G. Champlin, Albert B. Langworthy, Thomas Clark, George G. Stillman.

The present officers of this bank are, Horatio N. Campbell, president; David F. Stillman, cashier; Henry P. Morgan and William Lewis, tellers.

There are three savings banks in Westerly, all safely and well managed. The *Westerly Savings Bank* was incorporated in 1854. The officers then were: Jesse L. Moss, president; Simeon F. Perry, secretary and treasurer. The officers at this time are: Thomas Perry, president; S. F. Perry, secretary and treasurer. The directors have been, Jesse L. Moss, Charles Perry, Nathan F. Dixon, Edwin Babcock, Oliver D. Wells, Horatio N. Campbell, Thomas Perry, Simeon F. Perry, David Smith.

The *Niantic Savings Bank* was incorporated in 1870. Its officers were then, James M. Pendleton, president; D. F. Stillman, secretary and treasurer. Its officers now are, J. M. Pendleton, president; H. P. Morgan, secretary and treasurer. The directors have been, Horace Babcock, J. M. Pendleton, Thos. W. Segar, Samuel H. Cross, Nathan H. Langworthy, Wm. H. Chapman, George G. Stillman.

The *Mechanics Savings Bank* was incorporated in 1870. Its officers then were, and are now, Ethan Foster, president; Henry Foster, secretary and treasurer. The directors have been, James H. Porter, J. B. Foster, Ethan Foster, Rowse Babcock, 2d, A. N. Lewis, Wm. Hoxsie, John Loveland, Oliver Wolcott, H. Campbell, Jr., Wm. D. Wells.

Kindred to the monetary reaction following the Revolution, was the financial revulsion beginning in September, 1873, growing out of the immense credits, national, State, municipal, and private, ventured upon during the Rebellion and soon after its close. These credits, commenced as a necessary war measure, were foolishly and blindly pursued after the restoration of peace. Some, indeed, seemed to be so ignorant as to believe that a promissory piece of paper was real money; that the name of a thing was the thing

itself. Thus our country became virtually mortgaged for more than half its actual value. When the inevitable fruit of this dangerous policy matured, and the financial revulsion set in, the business of Westerly, which was largely connected with manufacturing, began to feel the withering effect, and has continued to suffer with the general depreciation in the country. Gradually fictitious and nominal values are falling back to their just measures. It is to be hoped that this costly lesson, twice wrought out in the experience of our country, will not be soon forgotten by our nation.

CHAPTER XLVII.

RECENT ROLL OF HONOR.

THUS far in the world's history war has been a deplorable necessity. It arises from the fact that we are morally deranged beings. Where moral suasion fails, compulsion is often invoked; fear is frequently more potent than love; lessons of law are imprinted by pain; organic vice, in some cases, can only be penetrated and broken down by the sword. When a great wrong has erected itself across the path of human progress, and lives only by drinking the life-blood of the world, and madly stops its ears to the voice of argument and truth, war, terrible as it ever is, becomes inevitable, and, in overthrowing the giant crime, becomes a saving and civilizing power.

In every hour of our country's trial the inhabitants of Westerly have been prompt to pledge their honor and their blood. When the terrible storm of the slaveholders' rebellion broke upon the country; when mad secession girt on the panoply of war and opened fire upon the United States forces in Fort Sumter, thus sending the alarm and the challenge of arms throughout the land; while all the loyal States sprang to their feet to meet the insane, domestic foe, Rhode Island stood in the very van of the volunteering host. Her First Regiment, accompanied by a Battery, with scarcely a day's notice, pressed on with the Massachusetts Sixth and the New York Seventh.

> They rallied the right and the truth to maintain,
> Like the phalanx of Freedom on Marathon's plain.

In the First Regiment marched the Westerly Rifles, almost to a man as the roll had been in the days of quiet, with Col. Henry C. Card in command. The call was sounded at the dead of night, and the morning found them ready.

> From hall of wealth and cottage door,
> With equal zeal, the rich and poor,
> Responsive to their country's call,
> Their banner floating from the wall,
> The righteous strife with heart embraced,
> And martyred fathers' footsteps traced.

MUSTER ROLL

OF CAPT. HENRY C. CARD'S COMPANY I, IN THE FIRST REGIMENT OF RHODE ISLAND DETACHED MILITIA, COMMANDED BY COL. A. E. BURNSIDE.

1. Henry C. Card, *Capt.*
2. Wm. H. Chapman, *First Lieut.*
3. James Babcock, *Second Lieut.*
4. J. Clark Barber, *Ensign.*
1. Erastus W. Barber, *First Serg.*
2. James McDonald, *Second Serg.*
3. Reuben S. Lanphear, *Third Serg.*
4. Henry R. Horton, *Fourth Serg.*
1. Horace Swan, *First Corp.*
2. Evan C. Burdick, *Second Corp.*
3. Paul M. Barber, *Third Corp.*
4. John F. Jencks, *Fourth Corp.*
1. George P. Kenyon, *Musician.*
2. William Kenneth, *Musician.*

PRIVATES.

1 Allen, Isaac.
2 Andrews, Robert H.
3 Austin, George P.
4 Barber, Horace G.
5 Barber, L. A.
6 Barber, Thomas S.
7 Baton, Uriah.
8 Baton, William.
9 Barden, Richard E.
10 Bennet, George W.
11 Blaisdel, Jeremiah A.
12 Bliven, Samuel.
13 Braman, George.
14 Burdick, Amos L.
15 Burdick, Albert H.
16 Card, Alvin L.
17 Casey, Patrick.
18 Chapman, Thomas N.
19 Clark, Joshua.
20 Clark, Joseph H.
21 Cottrell, Edwin R.
22 Cornell, Daniel B.
23 Cross, Elisha W.
24 Crandall, Nathan J.
25 Crandall, John C.
26 Danforth, Samuel C.
27 Denison, Albert E.
28 Dingavan, William.
29 Dunham, Joseph T.
30 Ecclestone, Charles C.
31 Ecclestone, John.
32 Ecclestone, Samuel R.
33 Edwards, James A.
34 Ellard, Walter H.
35 Fisk, Lewis B.
36 Floyd, Theodore B.
37 Gardner, George C.
38 Graves, Charles A.
39 Greene, Martin S.
40 Gibson, Nelson.
41 Hawkins, Harris.
42 Hawkins, William F.
43 Holmes, Charles D.
44 Hunt, Frederick A.
45 Hull, George H.
46 Irish, Edgar W.
47 Jennings, Henry R.
48 Keables, Andrew J.
49 Keables, Orren M.
50 Kelly, Thomas H.
51 Lewis, Nathan W.
52 Lewis, Walter R.
53 Lucus, William.
54 Morgan, Andrew M.
55 Morgan, Henry E.
56 Nugent, George P.
57 Nichols, Charles H.
58 Owens, Andrew.
59 Perkins, Austin A.
60 Perigo, James H.
61 Phillips, Arnold.
62 Phillips, George N.
63 Phillips, Job.
64 Place, George A.
65 Potter, Israel A.
66 Remington, H. H.
67 Richmond, Joseph.
68 Richmond, L. D.
69 Richardson, James C.
70 Roche, James D.
71 Rogers, Orson C.
72 Sanders, Gilbert C.
73 Sanders, Nathan H.
74 Sheffield, Thomas D.
75 Sheffield, Charles W.
76 Sherp, William.
77 Sisson, Dudley.
78 Sisson, Peleg D.
79 Sloan, Francis D. V.
80 Smith, John H.
81 Sprague, John H. D.
82 Staplins, Henry.
83 Sunderland, David.
84 Sullivan, Jeremiah.
85 Tefft, Avery.
86 Thurston, Benj. R.
87 Trask, John F.
88 Walker, Harley.
89 Weaver, John H.
90 Webster, John W.
91 Whipple, Roderick.
92 Williams, Charles P.
93 Wright, Thomas S.

The first man to enroll his name was Henry E. Morgan, who remained in the service till severely wounded in the battle of Antietam. H. R. Jennings was captain in a Connecticut Regiment when he was killed.

Such was the patriotism of the Westerly Rifles, that twice they entered the service as an organization, and, during the war, they gave to the country, first and last, from their rolls, 280 men.

MUSTER ROLL

OF CAPT. HENRY C. CARD'S COMPANY B, IN THE NINTH REGIMENT OF RHODE ISLAND VOLUNTEERS, COMMANDED BY COLONEL CHARLES T. ROBBINS.

1. Henry C. Card, *Capt.*
2. J. Clarke Barber, *First Lieut.*
3. James McDonald, *Second Lieut.*
1. Walter R. Lewis, *First Serg.*
2. Thomas Place, *Second Serg.*
3. James H. Perrigo, *Third Serg.*
4. J. M. Holmes, *Fourth Serg.*
5. Amos L. Burdick, *Fifth Serg.*
1. E. R. Cottrell, *First Corp.*
2. Nathan J. Crandall, *Second Corp.*
3. John Tweedie, *Third Corp.*
4. Peleg D. Sisson, *Fourth Corp.*
5. Joseph Richmond, *Fifth Corp.*
6. Albert N. Crandall, *Sixth Corp.*
7. James A. Sisson, *Seventh Corp.*
8. Wm. F. Hawkins, *Eighth Corp.*
1. Pardon Babcock, *Musician.*
2. Daniel Jackson, *Musician.*

PRIVATES.

1 Allen, Andrew.
2 Allen, Joshua.
3 Babcock, William D.
4 Barber, John W.
5 Barber, T. Stanton.
6 Baton, Uriah.
7 Bellamy, George.
8 Bray, Andrew.
9 Brown, Edward C.
10 Buddington, E. Jas.
11 Buel, Thomas A.
12 Burdick, Edward H.
13 Burdick, Thos. T.
14 Burdick, William H.
15 Carmichael, George.
16 Champlin, Thos. H.
17 Coleman, Stephen.
18 Collins William T.
19 Congdon, James A.
20 Crandall, John P.
21 Cundall, E. G.
22 Davenport, William.
23 Donovan, Daniel.
24 Eccleston, John.
25 Edwards, James A.
26 Eldred, Charles H.
27 Gavitt, Charles H.
28 Gavitt, Horace P.
29 Gould, Dean.
30 Hall, Courtland T.
31 Haywood, Joseph.
32 Horsfall, William.
33 Hulet, Jacob.
34 Jackson, William.
35 Johnson, James.
36 Johnson, Milton P.
37 Johnson, T. W.
38 Johnson, William, Jr.
39 Kenneth, David.
40 Kinkade, Moses D.
41 Langworthy, E. R.
42 Leonard, George E.
43 Livsey, James W.
44 McAvoy, John.
45 McLane, Thomas.
46 McNulty, James.
47 Morgan, J. Howard.
48 Nash, Nathan E.
49 Neugent, George P.
50 Partelow, Isaac.
51 Peckham, Horace L.
52 Pendleton, J. M., 2d.
53 Richmond, George A.
54 Roach, Gilbert.
55 Schofield, Everett A.
56 Sheffield, Nathan S.
57 Super, John.
58 Taylor, Francis W.
59 Thompson, Chas. W.
60 Trant, John P.
61 Ward, James L.
62 Welch, Richard.
63 Wells, John B.
64 Wells, William H.

For the fourteen regiments from this State mustered into the United States service, Westerly was ever ready with her full quota of men. Nor was Westerly behindhand in her contributions of every kind to secure success to the great struggle. They saw that it was the hour of our country's ruin or emancipation. The women united in soldiers' aid societies, and the men freely poured out their treasures. The aggregate disbursements of the town for war purposes, that is, for bounties, expenses of enlistment, and aid for families, was $35,699.33. Of this amount, however, the State paid $11,900, leaving an actual expense for purely war purposes of $22,799.33. This does not include what was given by individuals and societies to companies, regiments, hospitals, and the noble Christian Commission.

And Westerly poured out much precious blood upon the country's altar. Some of the most valued lives in the town were given as

a sacrifice. The roll should be publicly written and forever remembered, while we have a nation to love and liberties to defend. Unwilling to separate these names, we may give the roll belonging to Westerly, Charlestown, Richmond, and Hopkinton, and allow Pawcatuck to be counted with Westerly. We give the names of those who were killed, or died from wounds and sickness while in the service.

Benjamin K. Austin.
Wm. H. Bailey.
Alfred Barber.
Wm. A. Beavins.
Henry Branning.
Benjamin F. Burdick.
Albert H. Burdick.
Joseph W. Burdick.
Wm. M. Besse.
Hazard W. Burton.
Joseph C. Burton.
Davis Crandall.
Stephen Clark.
George L. Clarke.
Gideon F. Collins.
George W. Card.
Courtland A. Durfee.
William H. Durfee.
Samuel C. Danforth.
William N. Davis.
Joel W. Douglas.
Charles B. Geer.
Charles H. Gavitt.
Edwin D. Gavitt.
James L. Gavitt.
George W. Gardner.
Dudley D. Hall,
Henry R. Horton.
Henry R. Jennings, *Capt.*
John K. Johnson.
Thomas R. Kenyon.
James B. Kenyon.
Joseph J. Kenyon.
Charles L. Kenyon.
Jeremiah Leary.
Amos A. Lillibridge.
Thomas A. Langworthy.
John D. Lewis.
James Larkin.
Joel C. Maxson.
William Nesbitt.
Andrew J. Neff.
James M. Pendleton, 2d, *1st Lieut.*
Peleg E. Peckham, *Major.*
George Powers.
Oliver Phillips.
John S. Reynolds.
John Ryan.
Elisha R. Rathbun.
George W. Stedman, *1st Lieut.*
Russell Stillman.
David Smith.
George W. Stephens.
Randall Sisson.
Isaac N. Saunders.
Nathan F. Sheffield.
George A. Thomas.
Thomas Tanner.
William C. Tillinghast.
James Tew.
Joseph W. Vincent, *Corp.*
Isaac F. York.

With propriety this martyr roll might be enlarged by the names of others, who, from wounds received and diseases incurred in the field, died soon after they were mustered out of the service. These have not been few, and cases are still occurring. But not in vain did these brave men die. Our country triumphed, and the graves of her patriot dead shall be an inspiration to liberty and loyalty through all succeeding generations.

In Liberty's temple they worshiped with love,
Preserving her code with the law from above;
At Liberty's altar, — the purchase of blood, —
They recorded their vows for the right and for God:
Beneath Liberty's standard they rallied with pride;
In defending that standard, as heroes they died:
On Liberty's roll their dear names are now found,
And their graves shall with wreaths amaranthine be crowned.

In the observance of Decoration Day, May 30, 1870, before an immense assembly in Armory Hall, an able and eloquent oration was delivered by Nathan F. Dixon, Jr., and the following lines, by the author of this history, were sung by a select choir.

ODE.

Hushed the drum, and bugle's note;
  Draped our standard; bowed each head;
Tenderly the dirges float
  O'er our land, above our dead.

Freedom for her children mourns,
  Sacred holding every name;
Millions come to deck their urns
  On their camping-ground of fame.

Nature's incense-freighted blooms
  Faintly tell our love and grief;
Garlanding our martyrs' tombs,
  Grateful bosoms seek relief.

Rest, ye heroes! wear your bays,
  Laurel, myrtle, lily, rose;
Heaven, with ever-blooming Mays,
  Breathe its peace on your repose.

The Civil War, or Rebellion, like the two great preceding struggles of our land, grew out of a conviction and led to the victory of a principle. The Great Revival of 1740 brought into the land the principle of religious experience as paramount to a religious profession. The Revolution of 1776 established as a great principle the inseparable relation of representation and taxation. The Civil War was the triumph of the grand principle of the natural brotherhood of men, and the overthrow of the hoary, haughty, cruel, wicked dogma of caste. This, like the preceding struggles, led to the enthronement of a higher Christian idea, the victory of an old, slowly-developed Christian principle. It was another upward step for the nation.

CHAPTER XLVIII.

GRAVE-YARDS AND GRAVES.

Among the sacred and eloquent witnesses of the town are the ancient graves and grave-yards. One cannot visit these without emotions of tender affection and pious reverence. They are the memorials of the honorable and good who nobly toiled for their generation and for us. We are unworthy of name and character if we neglect their tombs.

What must have been the feelings of the first settlers here as they opened the earth, in the little valley or on the cleared hill-side, near their cabins, to bury their first dead, — a father, a mother, a child, or a companion? A first grave in a wilderness was surely dewed with tears. The first small grave-yards were indeed holy ground.

Do any wonder why certain of these early graves are without chiseled slabs and full inscriptions? Consider how difficult it was for the first dwellers in a wilderness to procure monumental stones, and workmen skilled in the use of the chisel. In some instances families sent to England for head-stones, and had the inscriptions cut in the mother country. All this was attended with great effort, expense, and delay. When the circumstances of our ancestors in the first planting of the land are carefully considered, we shall often wonder at the care they took in guarding the dust of their dead.

And here it may be remarked, as an aid to those who may seek to remove the remains of their fathers, that the first generation of settlers were accustomed to dig their graves to an unusual depth. This was a precautionary measure against the depredations of wolves and other carnivorous wild beasts.

It will be noticed, that in copying the inscriptions on the tombstones, we have taken only the purely historical portions, except in a few notable instances. Historical brevity, and the good taste that would avoid all seeming partiality, have dictated the course pursued. Some of the epitaphian inscriptions omitted might be regarded as curious; others might be looked upon as amusing. As most of them were but expressions of the affections and hopes of surviving kindred and friends, they scarcely belong to general history.

We have omitted the records of small children, as such were not influential actors in the town's life.

The monumental chapter here furnished, besides enabling the resident citizens, while sitting in their parlors, in effect to visit all the grave-yards and graves in the town, thus recalling the past, and often tracing out the line of their own family history, and counting the debt of obligation to those who have preceded them, will be of double interest and worth to the distant and widely scattered families and persons whose ancestors were once citizens here. By the aid of the printed page they can seem to visit the township, and look upon the tombs of their fathers and kindred. It is hoped, too, that the record may prompt the living to a more pious regard for these places of sepulture.

The grave-yards were visited, and the inscriptions were copied, during the years 1867–8. Some of the grave-yards, since they were visited, may have undergone some alterations. Some graves may have been removed to River Bend Cemetery, or other protected places of burial, as such changes have been going on in several old grave-yards for years past. It is possible that some small and secluded places of burial, not known to the present generation, have remained undiscovered, and hence are not here mentioned, though the greatest care has been taken to avoid such omission and seeming neglect.

Allen Ground.

About thirty rods south of the post-road, and one third of a mile west of the residence of Sidney Gavitt, uninclosed, in the corner of a meadow, are the unlettered graves of Capt. Samuel Allen, his wife, and members of his family, — about a dozen graves. The land now belongs to Saunders Gavitt.

Austin Ground.

A few rods northeast from the Lanphear Ground, across the path leading to the quarry on Cormorant Hill, in the pasture of J. Thompson, in an old orchard (now nearly gone), are perhaps twelve neglected, brier-wreathed graves, evidently very old, as the little head-stones of rubble have sunk deeply down. Here lie the remains of Jedediah Austin, and probably others of this name.

Babcock Ground (1).

This is south of Mastuxet Brook, on the slope of the hill, east of the highway leading to Lottery Village. It is perhaps the largest, and it is one of the oldest, of the ancient burial-places in the town.

This contains the dust of John Babcock and his wife Mary, and many of their descendants.

We copy from the inscriptions of the tombstones of all persons above the age of twenty, taking only the names and dates: —

Capt. James Babcock, died Jan. 17, 1736–7, in ye — year of his age.

Elizabeth (wife of Capt. James Babcock,) d. Mar. 3, 1730–1, in her 69th year.

The Hon. Joshua Babcock, Esq., of Westerly, died Apr. 1, 1783, age 75.

Mr. Nathan Babcock, died Jan. 24, 1804, in his 78th year.

Mrs. Elizabeth (wife of Mr. Nathan Babcock), died Apr. 23, 1779, in her 51st year.

Mr. Andrew Babcock, died Oct. 29, 1817, in his 52d year.

Bathsheba (widow of Andrew Babcock), died Mar. 10, 1854, age 91.

Mr. Oliver Burdick, died Aug. 23, 1806, in his 47th year.

Mrs. Olive Burdick (relict of Mr. Oliver Burdick), died Oct. 23, 1818, in her 61st year.

Mr. Samuel Babcock, died Mar. 23, 1813, in his 82d year.

Mrs. Mary (relict of Mr. Samuel Babcock), died May 1, 1822, in her 85th year.
Paul Babcock, Esq., died Apr. 21, 1845, age 85 ys., 22 ds.
Mrs. Charlotte (wife of Paul Babcock, Esq.), d. June 20, 1843, in her 81st year.
Christopher Babcock, Esq., died in Smyrna, N. Y., Mar. 15, 1815, age 81.
Mehitabel Babcock (wife of Christopher Babcock, Esq.), died June 8, 1810, age 77.
Stephen Babcock, died Mar. 23, 1852, age 80.
Phebe (wife of Stephen Babcock, Esq.), died Nov. 10, 1837, age 63.
Rebecca Lanpher, died Dec. 12, 1819, in her 75th year.
Mrs. Lucy Babcock (2d dau. of Jas. & Mary Babcock, of Coventry, Ct., & wife of Ezra Babcock, 2d, of Westerly, R. I.), died Nov. 4, 1845, age 23 ys., 28 ds.

Here also are a large number of unlettered graves. The remains of some have been removed to other localities.

The slabs marking the graves of Capt. James and Capt. Joshua Babcock are large horizontal tablets.

Babcock Ground (2).

We thus designate a spot in the open pasture, about two hundred yards south of the residence of Mr. William Robinson Frazier, not far from the railroad. The sacred ground is only too much overlooked. We read,—

Elder Elkany Babcock, died June 27, 1821, in his 84th year.
Esther (wife of Elder Elkany Babcock), died Oct. 2, 1831, in her 92d year.

This slab lies prostrate and broken in three pieces.

Burdick Ground.

This much-neglected spot is in the border of the village of Westerly, in the open pasture immediately in the rear of the house and garden of Mr. Joseph H. Potter, on High Street. Most of the graves have only little rough pieces of granite above them. Two graves, we judge, have been removed. Perhaps ten still remain. From two leaning, moss-covered marble slabs, we read,—

John Burdick, died Jan., 1802, in his 44th year.
Betsey (wife of John Burdick), died April 1, 1830, in her 78th year.

Barber Ground (1).

This is found on the so-called Case Chapman farm, now owned by P. S. Peckham, southeast of the farm-house, on the south side of the shore road, in a meadow, uninclosed, and in a sadly neglected state. Some of the head-stones are prostrate and broken. The inscriptions are,—

Nathan Barber, Esq., died June 2, 1816, in his 84th year.
Mrs. Thankful Barber (wife of Nathan Barber, Esq.), died June 21, 1806, age 74.
Mrs. Sally (wife of Maj. John Barber), died July 5, 1810, in her 44th year.
Capt. Nathan Barber, died Sept. 19, 1835, age 76.
Mary Barber (wife of Capt. Nathan Barber), died Jan. 16, 1818, in her 60th year.
Nancy (dau. of Capt. Nathan and Mary Barber), died Jan. 9, 1818, age 22.

Barber Ground (2).

This is found about forty rods east of the Back Road, about thirty rods south of Mr. Joshua Barber's residence, uninclosed, in a meadow. Of the half-dozen graves, none are lettered. Here lie Hannah Barber (wife of Benj. P. Barber), who died Jan. 3, 1855, age 67; also, Eliza Barber (wife of Matthew S. Barber), who died March, 1842, age 21; and others of the Barber name; also, children of Thomas Sisson.

Bliven Ground (1).

This is found about three eighths of a mile north of the post-road, on the west side of the cross road that leads to Dorrville, by the road-side, on the land of Henry Bliven, Esq., without inclosure, in a meadow.

Maj. William Bliven, died Jan. 12, 1834, in his 89th year.
Eleanor (wife of Maj. Wm. Bliven), died Nov. 5, 1823, in her 76th year.
Capt. Henry Bliven, died Feb. 6, 1837, age 69.
Nancy (widow of Capt. Henry Bliven), died Feb. 12, 1849, age 71.
Capt. Edward R. Bliven (son of Capt. Henry and Nancy Bliven), was swept overboard and drowned in a gale of wind off Cape Horn, April 14, 1836, age 33.
Robert E. Bliven, died Aug. 18, 1822, age 24.
Charles (son of Henry and Nancy Bliven), died Aug. 20, 1845, in his 27th year.
Capt. Francis Bliven, died Oct. 22, 1836, age 31.
Albert Bliven (Capt. of the ship Republic, N. Y.), died in New Orleans, April 14, 1849, age 37.

Capt. Robert Avery Bliven, died at Jersey City, Oct. 28, 1852, age 47.
Mary Bliven, d. July 24, 1842, age 78.
Abby Crandall, d. Feb. 21, 1858, age 84.
Joseph L. Bliven, died Oct. 10, 1848, age 37.
Edward Bliven, d. May 20, 1841, age 54.
Phebe Anna (dau. of Bradford and Anna Bliven), died June 17, 1856, age 20.
Abby Brown (dau. of Henry and Nancy Bliven), d. May 11, 1831, age 33 ys., 8 mo.

Here were buried the earlier owners of this farm. John Barker and his wife; Peter Barker and his wife; Edward Bliven, 1st, and his wife Elizabeth; Edward Bliven, 2d, and his wife Nancy. Edward Bliven, 3d, died on board the notorious prison-ship "Jersey."

Bliven Ground (2).

This is in the eastern part of the town, on the lands of Samuel Saunders, Sen., about forty rods southwest from the farm-house, in a pasture, and without an inclosure. Here lie the remains of persons of various names, but the tombstones are unlettered. We give the names of a few: Nathaniel, Ruth, Wells, and Charles Frazier. Also, members of the Bliven family.

Brumbly Ground.

This is a secluded though inclosed spot, in a pasture now owned by Mr. James Babcock, a few hundred rods northeast from the Smith Ground. It is now neglected, and rank briers and shrubs are growing over it. Here we read, —

William Brumbly, died Oct. 21, 1775, age 54.
Elizabeth (widow of William Brumbly), died Sept. 15, 1813, age 89.
Perry Brumbly, died Dec. 13, 1849, age 91 ys., 1 mo.
Dorcas (wife of Perry Brumbly), died Feb. 21, 1842, age 84.
Elizabeth (wife of Arnold Crumb), died Sept. 15, 1777, age 28.
William P. (son of Ellet and Lucy Pendleton), died Sept. 6, 1848, age 22 ys., 9 mo.

Carr Ground.

A little north of the railroad, some four rods east of the high, perpendicular, unbroken front of Mr. John R. Macomber's bluff of ledges, — being a part of his quarry, — in the open pasture ground, in a state of sad neglect, are about thirty graves, with rubble head-stones and sunken mounds. No inscriptions reveal the names of the moldering generation here reposing. It was formerly regarded as the Carr Ground; but some of this family have been removed to River Bend Cemetery. It is thought that some of the Vincent family also lie here; and the hill or bluff of ledges now yielding to the quarryman's hammer, is still called Vincent Hill.

Champlin Ground.

This is found south of the shore road, on the old Noyes Farm, west of Mr. Sanford Noyes's residence, about eighty rods southwest from the school-house (No. 5), in a pasture, among rocks, and without inclosure, and much overgrown by bushes and briers. Here we read, —

Mr. William Champlin, died Oct. 17, 1798, age 67.
Mrs. Sarah Champlin (widow of Mr. William Champlin), died April 24, 1799, age 64.

Here, too, are other neglected, uninscribed graves.

Chapman Ground (1).

On the north border of Burden's Pond (or Chapman's Pond), a little west of the residence of Charles P. Chapman, between the railroad and the new highway, on a sandy knoll, from which the road-makers have largely drawn, are many ancient graves, without inclosure or care. While many have only rough head-stones, one has an inscription, reading as follows: —

Mr. Sumner Chapman, died Dec. 13, 1812, age 88.

Chapman Ground (2).

On the land of G. W. Cottrell, on the north side of the new road, by the road-side, inclosed by a fence, in a pasture, we find graves that read, —

Joseph Chapman, died June 22, 1856, age 89.
Eunice (wife of Joseph Chapman), died Feb. 16, 1849, in her 72d year.
Elizabeth (wife of Joseph Chapman) died July 6, 1825, in her 54th year.

Abby S. (wife of John Chapman), died March 28, 1849, age 56.

Several graves are unlettered.

Chapman Ground (3).

This lies on the Samuel Chapman estate, on the west side of the pound road, about forty rods northwest from the Chapman homestead, in a field, and without inclosure. Here we read,—

Samuel Chapman (son of William), died June 30, 1838, age 72.
Frances (dau. of Samuel and Abby Chapman), died Dec. 3, 1848, age 24.

The half-dozen other graves are unlettered. Here rest, beneath uninscribed stones, Plumb, Lois, John, 1st, and John Chapman, 2d, and others.

Chapman Ground (4).

This is found on the Daniel Chapman estate, on the west side of the pound road, by the road-side, about a quarter of a mile south of the new road leading from Westerly to Dorrville, and inclosed by a fence. Here we read,—

George C. Chapman, died Dec. 17, 1866, age 78.
Amy (wife of George C. Chapman), died Jan. 25, 1863, age 63 ys., 4 mo.
Esther Stillman, born Sept. 8, 1797, died June 29, 1866.
Nathaniel Stillman, born Jan. 28, 1833, died July 18, 1865.
Russel Stillman, born Sept. 17, 1835, d. at Andersonville, Ga., Aug. 20, 1864.

Chapman Ground (5).

This is located on the top of the rocky, sandy ridge, in the rear of the farm-house on the north side of the shore road, on the old Chapman farm, a few rods west of the driftway that runs northward. Among the inscribed graves we find,—

Israel Chapman, died Oct. 29, 1852, age 82.
Mrs. Mary (wife of Mr. Israel Chapman), died Nov. 4, 1810, age 32.
Sarah (wife of John Chapman), died Aug. 14, 1837, age 27.
Martha (wife of Thos. M. Brown, and dau. of Israel and Mary Chapman), died Sept. 27, 1840, in her 33d year.
Mary Gavitt (wife of Daniel L. Gavitt, and dau. of Israel and Mary Chapman), died March 24, 1838, age 27.
Otis P. Chapman (son of Israel and Nancy Chapman), died Sept. 6, 1841, in his 25th year.
Capt. Joshua Kinyon, died July 31, 1803, in his 64th year.
Mrs. Mary Kinyon (relict of Capt. Joshua Kinyon), d. Oct. 20, 1810, age 65.
Mrs. Abby Averill (consort of Mr. Jabez Averill, and daughter of Joshua Kinyon, Esq.), died Aug. 24, 1814, in her 26th year.

Chase Ground (1).

This is a little below Westerly village, on the old Lewis farm, afterwards the Kenyon farm, in the stony pasture now owned by Charles Perry, Esq., on the eastern slope of a very rocky knoll, on the east side of the highway leading to Lottery Village, and a short distance south of the Lewis Ground. The ground is not inclosed, and the graves, about thirty in number, have only rude, unlettered stones.

Here lie many of the Chase family, among whom is named Frederick Chase, an excellent man. Here, too, are James Brown and Mary Brown, both of pious memory.

Chase Ground (2).

This is on the north side of the post-road, about twenty rods east of the residence of Mr. Nathaniel J. L. Chase, by the road-side, in a meadow, and not walled. The grave-stones are yet uninscribed, but here lie —

Maxson Chase, d. Feb. 24, 1861, age 83.
Polly Chase (wife of Maxson Chase), died Jan. 11, 1863, age 76.

Children's Ground.

A few rods west of the old farm-house, northeast of White Rock Village, on land owned by the White Rock Company, is a yard containing the graves of a dozen children. No adults are buried here. There is only one stone with inscription.

Church-Yard.

We thus designate the large, well-inclosed, sacred ground, by the side of the consecrated spot where stood the first Sabbatarian meeting-house of Westerly. The meeting-house stood at the east of this ground, where the foundations are yet seen. Within the present century, as the old ground was filling up, a new ground was opened a short distance

to the east of the old, and which has already become numerously tenanted with silent sleepers. Although these grounds are now in Hopkinton, we shall copy somewhat from the monuments of the old church-yard, since here rest many of the important witnesses of Westerly. As the graves are very numerous, we shall, as in other instances, omit the inscriptions relative to children and youth.

Mrs. Mary Tanner (wife of John Tanner, Esq., of Newport, Rhode Island, who to escape the storms and dangers of an unnatural and cruel Civil War, took refuge in a rural retreat, where his pious and worthy consort, after a long continued weakness), died March 12, 1776, age 64 ys., 8 mo.

Mr. George Potter, died Aug. 29, 1794, in his 63d year.

Content Potter (relict of George Potter), died Oct. 9, 1815, age 82.

Capt. George Potter, died Oct. 25, 1801, in his 45th year.

Mary Maxon (widow of Asa Maxon, and relict of George Potter), died April 7, 1851, in her 90th year.

Thomas Wells Potter, died July 10, 1854, in his 70th year.

Mary (widow of Thomas W. Potter), died April 3, 1866, in her 67th year.

Phebe (widow of Joseph Potter), died Aug. 15, 1849, age 86 ys., 11 mo.

Joseph Potter, Esq., died Dec. 14, 1822, in his 64th year.

Mary Babcock (wife of Joseph Potter), died Sept. 29, 1862, in her 69th year.

George (son of Joseph and Mary Potter), died Feb. 17, 1852, age 29.

Susanna C. (dau. of Benjamin and Elizabeth Potter), d. Nov. 17, 1848, age 28.

Col. Henry Potter, died Nov. 12, 1864, age 74.

Robert T. Potter, died March 27, 1828, in his 34th year.

Mary (wife of Robert T. Potter, and late of the Rev. T. V. Wells), died June 8, 1842, in her 40th year.

Rev. Abram Coon (late Pastor of the Sabbatarian Church), died Sept. 28, 1813, in his 50th year.

Prudence Coon (consort of the reverend Elder Abram Coon), died Jan. 15, 1821, in her 59th year.

Mary (wife of Jonathan Johnson, Esq.), died May 14, 1816, age 56.

Rev. Matthew Stillman, died March 9, 1838, in his 68th year.

Elizabeth (widow of Rev. Matthew Stillman), died Jan. 11, 1855, age 80.

Dea. Joseph Stillman, died March 27, 1825, in his 83d year.

Eunice (widow of Dea. Joseph Stillman), died March 10, 1837, in her 86th year.

Grace Stillman (wife of David Stillman, Esq.), died Dec. 10, 1816, age 47.

Amos R. W. Stillman, died Sept. 19, 1850, age 26.

Charlotte (wife of Dea. Wm. Stillman), died May 10, 1844, in her 75th year.

Mrs. Mary Stillman (wife of Ephraim Stillman), died Aug. 25, 1827, age 22.

Charlotte (wife of Ezra A. Stillman), died Jan. 27, 1843, in her 42d year.

Samuel Wells, died June 10, 1802, in his 44th year.

Mrs. Susannah (wife of Mr. Isaac Saunders, and relict of Mr. Samuel Wells), died Dec. 20, 1825, age 64.

Samuel Wells, Jr., died May 19, 1812, in his 22d year.

Thomas Wells, died April 20, 1829, in his 74th year.

Mary (relict of Thomas Wells, Esq.), died May 23, 1842, age 79.

Henry Manning Wells, died July 9, 1857, age 52.

Susannah (wife of David Rogers), died Oct. 5, 1823, age 81.

Mrs. Hannah Rogers, died July 21, 1831, in her 78th year.

Mr. Jared Babcock, died Dec. 8, 1842, in his 77th year.

Mrs. Martha (wife of Mr. Jared Babcock), died Nov. 22, 1826, age 60.

Amy (wife of Jared Babcock), died June 1, 1842, in her 69th year.

Mr. Clark Babcock, died Jan. 8, 1827, age 20.

Jared Babcock, Jr., died Jan. 1, 1827, age 34.

Lois (widow of Jared Babcock, Jr.), died Feb. 18, 1852, in her 59th year.

Anna Babcock (relict of Doct. Joshua Babcock), died Aug. 25, 1812, age 71.

Mr. Samuel Langworthy, died Oct. 1, 1818, in his 74th year.

Mrs. Mercy Langworthy (relict of Mr. Samuel Langworthy), died April 19, 1822, age 69.

Daniel L. Langworthy, died March 19, 1840, in his 48th year.

Mercy Langworthy, died July 3, 1831, age 36.

Mr. Amos Maxson, died July 8, 1817, in his 64th year.

Hannah (relict of Amos Maxson), died July 1, 1832, age 71.

Capt. Nathan Maxson, died Dec. 16, 1824, age 47.

Roger C. (son of Nathan and Ruth Maxson), d. Oct. 29, 1827, in his 21st year.

Capt. Lyman Berry, died Jan. 29, 1817, age 37.

Sally (wife of Capt. Lyman Berry), died July 30, 1845, age 66.

Charles Berry, d. Sept. 10, 1838, age 25.

Nicholas Clark, d. Jan. 27, 1834, age 82.

Barbara (relict of Nicholas Clark), died Sept. 8, 1837, age 77.

Barbara Clark, d. Dec. 6, 1836, age 46.

Elizabeth (dau. of Nicholas and Barbara Clark), died June 26, 1834, age 38.

Benjamin Green, died July 2, 1825, in his 75th year.

Grace (wife of Benjamin Green), died May 21, 1835, age 75.

Mr. Rogers Crandall, died March 9, 1814, in his 42d year.

Mrs. Lucy Crandall (wife of Mr. Rogers Crandall), died June 28, 1807, in her 37th year.

Nancy (widow of Henry Crandall, Esq., and daughter of Saxton Miner, Esq., of North Stonington), died Aug. 5, 1849, age 47.

Sarah M. (wife of Henry Crandall, and dau. of Clark and Amy Truman), died May 18, 1835, age 32.

Sarah Eveline (dau. of Henry and Sarah M. Crandall), died June 10, 1849, age 20 ys., 9 mo., 11 ds.

Henry Crandall, died Nov. 8, 1844, in his 45th year.

Jane Crandall (relict of Amos Crandall), died Jan. 23, 1827, age 88.

Warren G. Crandall, died Jan. 2, 1855, age 31.

Catharine (wife of William Crandall), died April 24, 1863, age 78.

Susannah (wife of Simeon Burdick), died June 8, 1827, age 64.

Amy Burdick (wife of Thompson Burdick), died Dec. 20, 1825, age 48.

Alice (wife of Barton D. Burdick), died July 30, 1821, age 34.

Joel Burdick, died May 28, 1829, in his 31st year.

Survial W. (wife of Barton D. Burdick), died Oct. 14, 1858, age 67.

Joseph Lamphear, died Dec. 20, 1816, in his 32d year.

Sally (widow of Joseph Lamphear), died July 27, 1853, in her 59th year.

Maxson Lamphear, died Oct. 19, 1859, age 88 ys., 10 mo., 14 ds.

Susannah (wife of Maxson Lanphear), d. Sept. 7, 1852, age 78 ys., 6 mo., 11 ds.

Ethan Lanphear, died May 13, 1849, in his 38th year.

Elizabeth (wife of Ethan Lanphear), d. Aug. 28, 1856, age 41 ys., 4 mo., 21 ds.

Clark Truman, d. Jan. 8, 1818, age 44.

Amia Truman (wife of Clark Truman), died Nov. 23, 1853, age 81.

Paris Champlin, died April 13, 1831, age 62.

Sabra (wife of Paris Champlin), died July 15, 1848, in her 81st year.

Susannah Worden, died March 19, 1862, age 90.

Samuel Maryatt, died May 23, 1863, age 86 ys., 8 mo., 19 ds.

Sally (wife of Samuel Merrit), died Oct. 12, 1831, in her 51st year.

Sally Ann (dau. of Samuel and Sally Merritt), died Aug. 27, 1832, age 21.

Lucinda (dau. of Samuel and Sally Merritt), died June 21, 1835, age 22.

Nancy Brown (wife of Samuel Merritt), died Sept. 15, 1864, in her 74th year.

Judith Merriot (relict of Samuel Merriot), died July 10, 1819, in her 72d year.

Amey (consort of Pardon W. Kenyon), died in Brooklyn, N. Y., June 19, 1839, age 30 years, 8 months, and 13 days.

Capt. Clark Edwards, died Feb. 14, 1839, age 76.

Catherine (wife of Capt. Clark Edwards), died Feb. 26, 1842, age 82.

Phillip A. Fenner, died in Hebron, Wis., Sept. 11, 1846, age 55.

Mary (dau. of Phillip A. and Sarah Fenner), died in White Water, Wis., Jan 29, 1845, age 25.

Hiram A. (son of Phillip A. and Sarah Fenner), died at White Water, Wis., Jan. 13, 1844, age 21.

John P. (son of Phillip A. and Sarah Fenner), died in Westerly, R. I., Oct. 6, 1848, age 31.

Ann Elizabeth (wife of Charles A. Fenner, and dau. of Oliver and Phebe Babcock), died April 2, 1859, in her 28th year.

Susan Fenner (wife of Tyler Green), died Sept. 21, 1850, age 20.

Content (wife of Royal E. Capron), died July 24, 1831, age 21.

Bradley B. Brand, died Sept. 26, 1824, in his 27th year.

Elizabeth Brand (relict of Bradley B. Brand), d. Dec. 11, 1826, in her 26th year.

Christopher Chester, died Jan. 6, 1831, age 75.

Martha (wife of Christopher Chester), died Jan. 1, 1828, in her 75th year.

Joseph Prosser, died Feb. 15, 1852, in his 46th year.

Sarah Prosser, d. May 13, 1832, age 22.

Hannah Prosser, died Jan. 3, 1829, in her 33d year.

Phebe Sherman, died July 9, 1863, age 65.

Samuel Britton, d. Jan. 7, 1854, age 36.

Eunice Rodman, died Sept. 23, 1854, age 44.

Many of the oldest graves are without inscribed stones.

Citizens' Ground.

We thus designate a small burial-place, inclosed by a picket fence, on a knoll a few rods north of the residence of Mr. Aaron Pierce, a little northeast from Stillmanville. Here we may read, —

Mary Jane Newman (daughter of the Rev. W. H. Newman), died Nov. 7, 1840, age 21.

Samuel Clark (of New York), age 69 ys. and 7 mo., died Feb. 2, 1843.

Mrs. Phebe Clark (wife of Samuel Clark), died at Bedford, Brooklyn, Long Island, Nov. 23, 1863, age 83 ys., 7 mo.

Joseph A. Schofield, died April 23, 1855, in his 40th year.

Clarke Ground (1).

This ancient burial-ground is on the left bank of the Pawcatuck, on its curve, above the "Meeting-house Bridge," and a few rods east of the "Pound Road," uninclosed, in the edge of a grove, and sadly overgrown with bushes. Such memorial and historic ground ought not to be thus neglected. Honored and noble were the citizens who here repose. We read, —

Joseph Clarke, Jun., died June 5, 1719, age 49 ys., 2 mo.

Rev. Thomas Clarke, died Nov. 26, 1767, in his 82d year.

Joshua Clarke, Jun., was drowned Oct. 17, 1768, in his 28th year.

Rev. Joshua Clarke, died Mar. 8, 1793, in his 76th year.

Hannah Clarke (relict of Rev. Joshua Clarke), died Nov. 4, 1808, in her 90th year.

Joseph Clarke, Esq., died May 6, 1795, age 66 ys., 7 mo.

Capt. Paul Clarke, died Aug. 22, 1806, in his 55th year.

Hannah Clarke (relict of Paul Clarke), died Nov. 28, 1817, &c. (letters covered by earth).

Harriet Clarke (dau. of Arnold Clark), died Nov. 3, 1809, age 25.

Several graves have only rough stones without inscriptions.

Here, too, lie the remains of Rev. John Maxson, the first male child born on the Island of Rhode Island. He was born in the spring of 1638; was ordained pastor of the Sabbatarian Church in Westerly in 1708, and died Dec. 17, 1720, in the 83d year of his age.

Since Dr. John Clarke, the first settler of Newport, and his brother, Carew Clarke, both died childless, their brother, Joseph Clarke, who lies here, alone perpetuated the worthy name. It is to be lamented that no inscribed tombstone guards his remains.

From what I can gather, I am of the opinion that here also lies the dust of Tobias Saunders, one of the first settlers and magistrates of the town.

Among the last persons, perhaps the very last, here buried, was an honored schoolmaster of the former century, Mr. Thomas Slautery. His death occurred early in the present century.

Clarke Ground (2).

Southeast from the Rhodes Ground, in the adjoining field, and about five rods west from the Potter Hill road, uninclosed, and distinguished only by rubble-stones, are about twenty-five graves. We are told that here lie the remains of persons bearing the name of Clarke. In a former generation this ground was much larger than at present; the plow has invaded the sacred bounds.

Clark Ground (3).

This lies in the eastern portion of the town, on the land of Mr. Arnold Saunders, near half-way between the residence of Mr. Saunders and the residence of Mr. Thier J. Crandall, in a meadow. It is uninclosed, and thickly overgrown by wild plum brush. The head-stones are unlettered. Here lie, says report, the remains of Ichabod Clark, and the remains of his father; also the remains of his wife Polly Clark; also the remains of his son, Ichabod Clark, and his wife, Mary Clark.

Clark Ground (4).

This burying-place is situated in the northern portion of the town, on the estate of Weeden Clark, Esq., about twenty rods northwest of Mr. C.'s residence, in a meadow, and is without an inclosure. Here are numerous graves, only a part of which have inscribed stones. We copy from the tombstones:—

William Clark, died March 25, 1822, age 72.

Eunice (wife of William Clark), died March 16, 1823, age 75.

Amelia (wife of Col. Weeden Clark), died Dec. 23, 1830, age 32.

Hezekiah Lanphear, died May 31, 1855, age 73.

Deborah (wife of Hezekiah Lanphear), died Oct. 22, 1836, age 50.

Barsheba (wife of Daniel Burdick), died Feb. 14, 1819, in her 36th year.

Hannah (daughter of Daniel and Barsheba Burdick), died Jan. 19, 1843, in her 29th year.

William Clark (son of Daniel and Barsheba Burdick), died Dec. 4, 1840, in his 29th year.

Caroline (wife of William I. Cory), died Jan. 4, 1844, in her 30th year.

Without inscribed stones here lie the remains of

Dr. William Vincent, born March 31, 1729, died July 19, 1807.

Cottrell Ground.

On the lands of the heirs of Mr. Russell Cottrell, on the south side of the new road, in the road, near thirty rods east of the Cottrell farm-house, inclosed by a fence, are about a dozen

graves, all without inscriptions. Here lie the remains of Elias Cottrell, and his wife, Phalley Cottrell; Thankful Cottrell, Gorton Cottrell, and Fanny Cottrell.

Cordner Ground.

This lies on the land of Mr. Joseph Hiscox, in Dorrville, on the east of the street, and near the river bank, uninclosed, in the corner of a pasture. It has one lettered stone: —

Ann (wife of Franklin H. Crumb), died May 26, 1853, in her 21st year.

It has several unlettered graves.

Crandall Ground (1).

This is found in the southeastern part of the town, about a fourth of a mile north of the post-road, and the same distance south of Benj. York's residence, in a pasture, and is not inclosed. Here are nearly fifty graves, but none of them have lettered headstones. Here was buried Arnold Crandall, and others of the Crandall family.

Crandall Ground (2).

This is found about forty rods west of the Pound Road, and west of the old Crandall house (now the residence of Mr. Charles Crandall), and without an inclosure. None of the fifteen or twenty graves are lettered. Here lie the remains of John Crandall, 1st, and his two wives; John Crandall, 2d, and his wife Anna; Esther, Lewis, Hannah, and Joshua Crandall; Lydia Crandall, wife of Charles; John Crandall, son of Charles.

Crandall Ground (3).

This lies on the eastern side of the town, on the farm of Thier J. Crandall, Esq., east of the farm-house, and some rods east of the highway, inclosed with a fence, in a pasture. We read, —

James Crandall, 1st, died 1792, age 62.
Sarah (widow of James Crandall, 1st), died March 18, 1830, age 95.
Lucy (wife of Thier J. Crandall), died March 23, 1864, in her 70th year.
Jonathan R. Nye, died Jan. 7, 1856, age 46 ys., 6 mo., 6 ds.
Hannah (wife of Jonathan R. Nye), died April 14, 1855, age 44 ys., 5 mo., 9 ds.
Amy Ney, died March 22, 1854, age 55.
Ebenezer Rathbun, died Jan. 2, 1828, age 88.
Mary (wife of Ebenezer Rathbun), died Jan. 30, 1846, age 73.

Here are more than twenty graves without inscribed head-stones.

Davis Ground.

This is in the southeastern part of the town, on the farm of Mr. Oliver Davis, by the side of the post-road, on the south side of the road, and is well inclosed by a wall. The graves are yet without inscribed stones. Here were buried, —

Joshua Clark, died Sept. 3, 1866, age about 60.
Hannah D. Clark, died Sept. 7, 1866, age 44.

Denison Ground.

On the lands of Burrell Thompson, Esq., south of his residence, east of Pawcatuck Rock, in the corner of a meadow, inclosed by a wall, and shaded by a few trees, are several ancient graves. The ground was first consecrated by the Denison family. Let us read most of the inscribed stones: —

George Denison (son of Capt. Geo. Denison), died Dec. 27, 1711, in his 59th year.
Marcy (wife of Geo. Denison), died Sept. 24, 1725, in her 67th year.
Mr. William Champlin, of Westerly, died Aug. 31, 1803, in his 52d year.
Margaret (widow of Wm. Champlin), died Sept. 28, 1830, age 68.

Numerous graves are without inscriptions. A willow weeps above these mounds.

Dixon Ground.

The spot devoted to the sepulture of this family is a few rods southwest from the present Dixon mansion, and northwest from the depot, and is inclosed by stone posts and iron rails. We may copy some of the more important inscriptions: —

Priscilla Denison Dixon (widow of the late William Dixon, Esq., of Plainfield, Conn., daughter of Doct. William Denison, of Stonington, and grand-daughter of Nathan Fellows, of Killingly), died in Westerly, R. I., Sept. 24, 1812, in her 88th year.

On the white marble monument we read, —

The Hon. Nathan Fellows Dixon (son of the late William Dixon, Esq., of Plainfield, Conn.) He commenced the practice of Law in Westerly, in the year 1802. He was for seventeen successive years a member of the General Assembly of Rhode Island, and by that body was elected Senator to the Congress of the United States in October, 1838, and died at Washington, January 29th, 1842, in the 68th year of his age, while in the discharge of the duties of his office, and his remains were removed to his home for interment.

Elizabeth Dixon (widow of the late Hon. Nathan F. Dixon, and daughter of Capt. Amos Palmer, of Stonington), died March 30, 1859, in her 81st year.

Dodge Ground.

This is situated north of the post-road, by the side of the drift-way, on the land of the late Henry C. Gavitt, some rods northeast from the house, on the east side of the highway, and is well inclosed by a wall. We read, —

Deacon Oliver Dodge, died March 11, 1815, in his 89th year.

Mary (wife of Deacon Oliver Dodge), died Aug. 18, 1799, in her 62d year.

Also, a half dozen unlettered graves.

This was once known as the Wells Ground, but bodies have been removed to River Bend Cemetery.

Dunn Ground.

This is on the farm of John K. Dunn, Esq., about three eighths of a mile from Mr. D.'s residence on the east side of the north road, by the side of the highway, and inclosed. Here lie members of the Dunn family, though some of this name have of late been buried in the River Bend Cemetery. We copy the single inscription found, —

Mary Ann (wife of Henry R. Gavitt, only dau. of John K. and Mary Ann Dunn), b. Oct. 23, 1827, died Oct. 1, 1848.

Dunham Ground.

This lies about thirty rods east of the Back Road (leading from the post-road near the quarry to the Lottery Road, near Pawcatuck Rock), and about forty rods northeast from the residence of Joshua Barber, near the corner of a pasture, and is uninclosed. Of the twenty graves, none have inscribed stones. Here lie a Mr. Perkins and his wife, Mr. Peleg Sisson and his wife, Timothy Sisson, Abby (wife of Ichabod Sisson), Esther Dunham, Robert Dunham, Rosina Sisson, John Sisson, and Rebecca Dunham.

Foster Ground.

In the southwestern portion of the town, on the farm belonging to Mr. Edward F. Vose, west of the Watch Hill road, about thirty rods west of the farm-house, in a pasture, inclosed by a poor wall. This contains near a hundred graves. Here we read, —

Jonathan Foster, died Nov. 8, 1781, age 67.

Anna Foster, d. Feb. 14, 1796, age 77.

Catharine Foster, died Aug. 22, 1786, in her 27th year.

Jonathan Foster, Jun., died Oct. 10, 1781, age 36.

Sarah Foster (wife of Jonathan Foster, Jun.), died Oct. 1775, age 30.

George Foster, d. Oct. 2, 1837, age 82.

Thankful Foster (wife of George Foster), died Aug. 15, 1830, age 81.

Israel Cudworth, died Dec. 26, 1740, age 35.

In this ground lies the body of Joseph Hall, who was drowned near 1821, in the winter, not far from Burying Place Point, just below Lottery Village. Mr. Hall was near 30 years of age.

Frazier Ground.

This is on the farm of Mr. William Robinson Frazier, and near fifty rods northwest from his residence, a little north of the railroad, inclosed in the corner of a field, and in plain view from the railroad bridge. Here we read, —

Elizabeth B. (wife of William R. Frazier), died Nov. 29, 1856, age 46 ys., 10 mo., 23 ds.

Charles H. (son of William R. and Elizabeth B. Frazier), died Oct. 11, 1854, age 26 ys., 3 mo., 20 ds.

Horace S. (son of William R. and Elizabeth B. Frazier), drowned near Watch Hill, Aug. 18, 1848, age 17 ys., 9 mo., 10 ds.

John Tefft, died Feb. 4, 1852, age 89.

Rebecca (wife of Peleg Tefft), died June 2, 1843, age 56.

Jarus Frink, d. April 12, 1843, age 88.

Mary (widow of Jarus Frink), died Nov. 17, 1854, age 88.

Mary (widow of Charles Barker), died Feb. 19, 1843, in her 78th year.
Samuel P. Lawton, died June 29, 1845, age 44 ys., 2 mo.

Other graves are unlettered.

Freebody Ground.

This is a sadly neglected burying ground, on the farm of Oliver Davis, Esq., in the southeast corner of the town, some eighty rods southeast of Mr. D.'s residence, in a pasture, near a grove. It is without inclosure, and only one stone gives evidence of having been inscribed. On this the letters have been nearly obliterated by the erasions of time. We can only read, —

Nathan Babcock (son of Capt. Nathan Babcock), . . .

One of the graves contains the remains of Andrew Freebody, who, with his sister Sally, owned the farm now possessed by Mr. Davis.

Friends' Ground.

By this name, rather than that of any family, is recognized the burying-ground situated on the old post-road leading to Charlestown, on the north side of the road, a little east of the site of the Wilcox Church, near the late residence of Ephraim Gavitt, Esq. It is substantially inclosed by a wall, and furnished with gates. Most of the graves being those of Quakers, are without inscribed head-stones, though here lie the remains of persons of eminent worth. Six persons, not Quakers, have inscribed marbles: —

Thos. Hoxsie, d. June 24, 1832, age 77.
Mary (relict of Thomas Hoxsie), died March 16, 1834, age 75.
Hazard Hoxsie (son of Thos. Hoxsie, Esq.), died Dec. 30, 1827, age 45.
Jude Taylor, d. Dec. 10, 1847, age 91.
Abigail (wife of Jude Taylor), died Feb. 22, 1844, age 90.
Fanny (dau. of Jude and Abigail Taylor), died April 30, 1860, age 70 ys., 7 mo., 9 ds.

In this ground lie the remains of the two famous Quaker preachers, Peter Davis, Sen., and Peter Davis, Jr., of whom mention is made in the religious history of the town.

Here were buried Thomas Perry, who died March 26, 1826, age 49; and his wife, Elizabeth (F.) Perry, who died Dec. 23, 1856, age 68; also, Sarah Perry, who died June 16, 1854, age 73; also, the wife of Charles Perry, Temperance (F.) Perry, who died Nov. 27, 1861, age 32; also, John Foster, who died Nov. 3, 1863, age 70.

Gavitt Ground (1).

This is found on the north of the post-road, and west of the residence of the late Joseph Gavitt, 2d, in a meadow owned by the heirs of Mr. G., and without an inclosure. Here are perhaps ten graves. Here lie the remains of Joseph Gavitt, 2d, and his children, Rhoda, Oliver, Everett, and Lydia A. Gavitt.

Gavitt Ground (2).

This is situated on the top of a knoll or hillock, by the side of the post-road, on the north side of the road, nearly southwest from the residence of the late Joseph Gavitt, 2d, and is protected by a stone-wall. It contains three or four unlettered graves, and one with an inscription:

Benjamin Gavitt, died Feb. 18, 1849, age 75.

Gavitt Ground (3).

This is located on the land of the late Henry C. Gavitt, north of the post-road, and north of Mr. G.'s residence, on the west side of the driftway, on the side of the hill, and is inclosed. Two graves are apparent. One has this inscription: —

Henry C. Gavitt, died August 21, 1852, age 55.

Gavitt Ground (4).

This is situated east of the post-road, southeasterly from the summit of Quarry Hill, on the farm of, and about thirty rods northwest from the residence of Dea. Thomas B. Kenyon, inclosed, in a meadow. Here are at least sixteen graves, only a few of which have lettered slabs. Here lies Dea. Ezekiel Gavit, 1st, and doubtless his wife also. From the inscribed stones we read, —

Dea. Ezekiel Gavit, Jr., died Sept 12, 1825, age 85.
Phebe (wife of Dea. Ezekiel Gavit, Jr.), died June 7, 1836, aged 88.
Hannah (dau. of Ezekiel and Phebe Gavit), died Feb. 7, 1826, age 57.

Dea. Ezekiel Gavit, 1st, was an officer in the Presbyterian Church; Dea. Ezekiel Gavit, 2d, was an officer in the Hill Church.

Green Ground.

This is found in the eastern part of the town, about half a mile north of the drift-way leading from the York residence to the house of the late Henry C. Gavitt, on the old Rathbun Green farm, now owned by Mr. Benjamin W. Bentley, on the north side of a pasture, on the hill-side. It is inclosed by a wall, but the headstones are without inscriptions. Here lie Rathbun Green, his wife Esther Green, and his daughter Martha Green, and others.

Hall Ground (1).

This is located in the northern portion of the town, about two hundred rods northwest from the residence of the late Elisha Saunders, and about the same distance east of the residence of William Burdick, Esq., on the side hill sloping west, in a pasture, and without inclosure. Here are fifty unlettered graves. Here lie the remains of Isaac Hall; Thomas Hall, a revolutionary soldier; Thier Vars, age 84, and his wife, Molly Vars; also, Isaac Vars, age 88, and his two wives, one of whom was named Waity.

Hall Ground (2).

This lies a short way above the post-road, on the south side of the drift-way, about one hundred rods west of the residence of Joseph T. Saunders, on land belonging to Clinton Lanphere, on a little knoll in a meadow, and is uninclosed. Here are about twenty graves, only one of which has an inscribed stone:—

Polly Hall, died Oct. 27, 1851, in her 74th year.

Here lie Theodore Hall, Isaac Hall, Abby Hall, Mary Hall, Anna Hall, Sally (Hall) Greene, Isaac Vars, and wife Rebecca; Thier Vars (age 85), and wife Molly (age about 80); Isaac Vars (died 1821, age 87), and wives Elizabeth and Waity.

Hall Ground (3).

This is located in Lottery Village, on lands of Capt. Jesse W. Hall, in the corner of a small meadow, east of the Baptist Church, and is inclosed with a picket fence. We read,—

Lyman Hall, died Aug. 17, 1854, age 61 ys., 11 mo.
Abby (wife of Lyman Hall), died Feb. 26, 1864, age 72 ys., 5 mo., 14 ds.
Lydia W. (wife of Hazard W. Burdick), died Oct. 25, 1844, age 29.

Here also are small graves.

Hardy Ground.

On the west margin of Burden's Pond, about two hundred yards southwest from the Vose Ground on the Town Farm, is a cluster of graves reputed to belong to a family of Hardys. About twelve are apparent by the mounds and the little headstones.

Hazard Ground.

This is found in the eastern portion of the town, about thirty rods east of the drift-way leading towards Dorrville from the post-road, on the farm now owned by Mr. Benjamin Hazard, a little southwest from the farm-house, in a field, and inclosed. The few graves are without inscriptions. Here we find that—

Benjamin Hazard, died July 12, 1849, age 85 ys., 4 mo.
Martha Hazard (wife of Benjamin), died May 15, 1856, age 83, wanting 5 ds.

Hiscox Ground (1).

This is in the village of Dorrville, between the Knowles Ground and the Cordner Ground, east of the street, in a field, and is without inclosure. It contains two small graves.

Hiscox Ground (2).

In the north part of the town, on land of Truman Burdick, on the north side of the drift-way, near the river, in a pasture, uninclosed and overgrown by vines and bushes. A

large number of the graves are unlettered; but we can read, —

Mr. Stephen Saunders, born Aug. 3, 1722, died Jan. 11, 1777.
Clark Hiscox, died Feb. 8, 1842, age 82.
Sarah (wife of Clark Hiscox), died Nov. 18, 1841, age 83.
Mary Ann, (dau. of John and Mary Hiscox), died July 24, 1841, age 22 ys., 8 mo., 2 ds.

Also, three children of John and Mary. Also, an infant son of Joseph and Martha Hiscox.

Here, as elsewhere, we omit the inscriptions on the tombstones of children.

INDIAN GROUND (1).

About eighty rods north of the residence of Thomas Brightman, and about forty rods north of the shore road, on the lands of Sumner Chapman, east of Mr. C.'s residence, in a pasture, and without inclosure, are about thirty graves where lie the remains of Indians, and perhaps of some negroes.

INDIAN GROUND (2).

South of Lottery Village, on lands of William R. Chapman, southwest of his residence, west of the highway, a few yards south of a knoll, in the northwest corner of a meadow, uninclosed and overgrown with brush and briers, are thirty or forty graves, with rude head-stones. These are reputed to contain the remains of Indians. Rumor also states that some blacks, of the former time, were laid by the side of the red race.

INDIAN GROUND (3).

This is found in the house lot, a few rods north of the residence of Emory Babcock, Esq., west of the road leading to Lottery Village. The graves are numerous, and few only have head-stones. The bones and implements of the Indians are found near the surface of the ground.

INDIAN GROUND (4).

East of the Lottery Village road, southeast from the residence of Paul Babcock, Esq., south from Chin Hill, and near the crest of Fort Hill, are two graves, moss-covered, and guarded only by rubble head-stones. No history of them can now be gathered.

INDIAN GROUND (5).

On the farm of Albert B. Langworthy, Esq., some sixty rods east of his residence, and about five rods from the shore road, uninclosed, in a meadow, are nearly fifty mounds marked by little rubble-stones. These are said to hold the remains of Indians, and within the memory of some townsmen, members of the red race have here been laid. Here lies the remains of Orson.

INDIAN GROUND (6).

This is located in what is known as Cookstown, on land owned by Mr. Perry Healey, near half a mile from the highway, in a pasture. The mossy mounds have only little rough head-stones. Here, according to tradition, lie the bones of the old Indian who bore the name of Cook.

INDIAN GROUND (7).

This is situated southeasterly from the village of Dorrville, on the farm of Joseph A. Douglas, Esq., say seventy rods east of the farm-house, in a pasture, near the river bank. Here are twenty or thirty graves marked only by cobble-stones. Here, says report, rest the bones of the red race.

INDIAN GROUND (8).

This is found north of the post-road, and northwest from the residence of the late Joseph Gavitt, 2d, in the west part of a meadow, and is wholly unprotected. Only two graves are apparent. These are ascribed to Indians.

INDIAN GROUND (9).

This lies on the cross road from the post-road to Dorrville, about one hundred rods west of the road, on the Wells farm, about southwest from the residence of Libbeus Sisson, Esq., in a meadow, and is uninclosed. The graves are few and unlettered. It is reported to contain the bodies of Indians. It also con-

tains the remains of blacks. Here are the remains of Bristoe Congdon and his children.

Indian Ground (10).

On the southwestern slope of the knoll, near the residence of Oliver D. Wells, Esq., in the village of Westerly, where now Mr. Wells has a fine grapery and summer-house, was anciently an Indian burying-place. In digging for the conservatory, Indian bones were brought to view.

Indian Ground (11).

A small cluster of mounds, now almost obliterated, is found about a mile below Westerly, near the river, on the west side of a pond, upon the land of Peleg Barber. Tradition ascribes these graves to the red men.

Is this the path of human fame —
To toil, and die, and leave no name?

Knowles Ground.

This lies in the village of Dorrville, a few rods north of the residence of Amos C. Weeden, Esq., on the west side of the street, in the corner of a meadow, inclosed by a wall. Here we read, —

Joseph M. Knowles, born May 11, 1774, died Jan. 1, 1848.
Dorcas (wife of Joseph M. Knowles), died Sept. 12, 1861, age 83.
Anna (daughter of Joseph M. and Dorcas Knowles), d. May 4, 1861, age 53.
Sarah Mumford, born May 5, 1753, died April 27, 1835.

Several graves have no inscriptions.

Lanphear Ground (1).

This little burial-place lies about one hundred rods north of River Bend Cemetery, uninclosed, in a meadow. Only one grave appears.

Lanphear Ground (2).

West of the Boom Bridge road, about forty rods north of the residence of Thomas Salt, and on lands of Truman Lanphear, is a yard inclosed with a picket fence, which contains a score or more of graves. We read, —

Joseph Crandall, died Feb. 6, 1837, age 64 ys., 9 mo.
Nancy (wife of Joseph Crandall), died Sept. 26, 1860, age 85 ys., 10 mo., 14 ds.
Sophy A. (wife of Perry Lanphear), died Jan. 28, 1852, age 26 ys., 5 mo.

Lanphear Ground (3).

This is located on the pasture land of Hon. N. F. Dixon, on the southwest slope of Cormorant Hill, about midway between the residence of Rev. A. B. Burdick and Lanphear Hollow, and within view from the Potter Hill road. Here we read, —

Capt. Clark Lanphear, died Feb. 11, 1865, age 77 ys., 5 mo., 15 ds.
Wealthy (wife of Capt. Clark Lanphear), died Nov. 24, 1822, age 30.
Keturah (wife of Capt. Clark Lanphear), died Sept. 1, 1856, age 59 ys., 11 mo., 22 ds.
Capt. David Lanphear, died Sept. 21, 1861, age 75.
Thomas M. Lanphear, died April 13, 1866, age 49 ys., 9 mo., 16 ds.
Child of Capt. Clark and Wealthy Lanphear.
—— Wealthy, died Jan., 1839, age 85.

Here are about forty uninclosed and uninscribed graves; some of them are very ancient, and contain the ashes of once conspicuous citizens.

Larkin Ground.

In the northern portion of the town, west of Dorrville, north of the railroad, on the farm of Hon. N. F. Dixon (formerly the Larkin farm), about fifty rods north of the farm-house, inclosed by a rail fence, in a meadow, are about fifteen uninscribed graves. Here rest members of the Larkin family.

Lewis Ground (1).

This is a large unfenced spot, in the southeast corner of a field now owned by George D. Cross, Esq., on the east side of the highway leading to Lottery Village, just below the village of Westerly, and in front of the house of Thomas E. Saunders. The land once belonged to the Lewis family, and afterwards to Arnold Kenyon. It is said that seven generations of the Lewises, beginning with John Lewis, are here buried; but their tombstones are unlettered.

John Lewis was one of the first settlers in the town.

Here rests the body of George Kenyon, born Sept. 28, 1714, died about 1796; also the remains of his wife, Anna (Lewis) Kenyon, born Nov. 27, 1716, died in her 90th year. Here, too, were buried Mary Lewis, wife of Joseph Lewis, born in 1688, died Nov. 27, 1762.

Joseph Barber, quite aged, died near 1835. Samuel Brown, and his wife, Amy Brown, both aged, and both died near 1840. Also, David Brown, buried near 1810, with great Masonic ceremonies. From inscribed slabs we copy, —

Arnold Kenyon, died Nov. 20, 1834, age 77.

Sally (wife of Arnold Kenyon), died June 15, 1832, aged 70.

William C. (son of Arnold and Sally Kenyon), died April 2, 1832, aged 25.

Elnathan C. Brown, died Jan. 27, 1829, age 32.

Lewis Ground (2).

On the crest of a gravel hill, south of the house of Pardon Lewis, is the burying-ground of this name. The location is a pleasant one, but the ground has been neglected. No fence incloses it, and no head-stones mark the spot where repose some of the progenitors of this family. It contains perhaps a dozen graves.

Noyes Ground.

This is located on the old Noyes farm, on a high knoll, a number of rods north of the shore road, in a pasture, and is well inclosed by a wall. Here we may read, —

Col. Joseph Noyes, died March 13, 1802, age 75.

Barbara (relict of Col. Joseph Noyes), died Sept 7, 1814, age 80.

Col. Thomas Noyes, died Sept. 19, 1819, age 65. "An officer in the Revolutionary army, and 21 years in the General Assembly."

Mrs. Lydia Noyes (wife of Col. Thomas Noyes), died Nov. 15, 1798, aged 39

Sanford Noyes, died Aug. 8, 1843, age 82. "A soldier of the Revolution."

Martha (wife of Sanford Noyes), died Sept. 5, 1860, aged 79.

Doct. James Noyes, died Nov. 6, 1856, in his 89th year.

Elizabeth Noyes, died Sept. 13, 1845, age 75.

We omit the names of children. Some graves are without inscriptions.

Nye Ground.

This lies some ten rods west of the cross road, between the post-road and Dorrville, near where the pound road begins, a few rods northeast from the residence of Mr. Samuel Russell Nye, in the corner of an orchard, well cared for, though not inclosed. Here we read, —

Sarah (wife of Samuel Nye, and dau. of Joseph and Lydia Saunders), died Oct. 18, 1857, age 79.

Frances (dau. of Samuel and Sarah Nye), died April 4, 1865, in her 58th year.

Eliza (wife of Samuel R. Nye, and dau. of Maxson and Mary Chase), died July 25, 1853, age 44.

Samuel R. M. (son of Samuel R. and Eliza Nye), died Oct. 3, 1860, age 22.

Park Ground.

This is on the north side of the post-road, by the side of the highway, a few rods east of the residence of Christopher Rathbun, near where the shore road enters the post-road. Here we read, —

The Rev. Joseph Park, died March 1, 1777, in his 72d year, and 45th year of his ministry.

Abigail (the wife of the Rev. Joseph Park), died Oct. 19, 1772, in her 68th year.

Sanford Gavit, died April 27, 1833, age 73.

Sanford Gavitt, died Aug. 3, 1852, in his 50th year.

I am told that here lie the remains of Edwin D. Gavitt, of the Fourth Rhode Island Regiment, who was wounded at Newburn, N. C., and died in a hospital in New York.

Near a dozen graves are without inscribed stones.

Peckham Ground (1).

This is found in the northeastern part of the town, on the farm of Samuel Peckham, Esq., about thirty rods east of the farm-house, on a knoll, inclosed by a fence, in a pasture. Though without lettered stones, here lie Daniel B. Peckham, and his wife, Olive Peckham, and their children.

Peckham Ground (2).

This lies in the northeastern portion of the town, on the road leading into Charlestown, on the east side of

the road, on the farm of the heirs of Daniel J. Peckham, inclosed by a wall. We here read, —

Daniel J. Peckham, died June 29, 1866, age 53.
Margaret S. (wife of Daniel J. Peckham), died Feb. 5, 1854, in her 43d year.
James Peckham, died Dec. 5, 1846, age 70.
Charlotte (wife of James Peckham), died Feb. 5, 1849, in her 68th year.
Nancy (dau. of James and Charlotte Peckham), died July 2, 1847, age 47.
Martha (wife of Robert B. Peckham), died July 23, 1854, age 48.
Orrin H. (son of Charles D. and Mary A. Peckham), d. April 23, 1862, age 20.

Several graves of children have inscriptions, and several graves are uninscribed.

Peckham Ground (3).

This may be found in the north-eastern part of the town, east of the highway, about forty rods west of the residence of Mr. Aziel Larkin, on Mr L.'s land, in a meadow, inclosed by wall and fence. Here were buried Peleg Peckham, Lydia Peckham, Rowland Peckham, Polly Peckham, Elizabeth Peckham, and Thos. Peckham. The lettered stones read, —

Elisha D. Burdick, died Sept. 18, 1858, age 34 ys., 4 mo., 29 ds.
Martha (wife of Elisha D. Burdick), d. Dec. 18, 1863, age 40 ys., 9 mo., 12 ds.

Pendleton Ground (1).

This is found on the lands of William R. Chapman, Esq., on the point of land running into the Pawcatuck, south of Lottery Village, and called Graves's Neck. Here lie the first generations of the Pendleton family, but without inscribed tombstones. The remains of some of the former generations, however, appear to have been removed to other grounds. The spot is inclosed by a wall, but the wall is in a state of neglect. Among the lettered stones we read, —

Capt. Ephraim Pendleton, died Jan. 2, 1780, age 82.
Capt John Pendleton, died March 31, 1812, in his 77th year.
Sarah (wife of John Pendleton), died Feb. 21, 1829, age 85.
Mrs. Mercy Babcock (wife of Silas Babcock), died Sept. 23, 1819, age 55.
Nancy (wife of Brinton J. Clarke), died Nov. 11, 1839, age 28 ys., 9 mo., 7 ds.

Numerous graves, large and small, are marked by rough, unlettered stones.

Here was buried, says report, Edmund Pendleton (son of James, the father of the Westerly Pendletons), and his son William (who died near 1784), and William's sons, Benjamin (who died near 1826), and Ephraim; also Lois (wife of Benjamin).

Capt. James Pendleton, the first of that family name, came to Westerly prior to 1669.

Pendleton Ground (2).

This is an inclosed spot a few rods northeast from Mr. A. Pierce's residence, near the Citizens' Ground. Here lie the remains of Simeon Pendleton, died about 1819, age 84; and his wife, Mercy Pendleton, died within a week of her husband, age 79. Both were esteemed members of the Hill Church. Their married life extended through sixty years. Mr. P. owned a farm of 120 acres in this vicinity. The graves of the Smiths have been removed to Elm Grove Cemetery. From remaining graves we copy, —

Abiel Sherman, died Aug. 17, 1811, age 32.
Lucy Sherman (wife of Abiel Sherman), died Jan. 7, 1811, age 27.

Here also rests, beneath rude, unlettered stones, a long-remembered slave woman and faithful servant, Philis Jumbo, who died at the good age of about one hundred years. How such a grave recalls the shadows of the past, and marks on the dial of history the steps of our country's progress.

Rathbun Ground (1).

This lies about one fourth of a mile east of the cross road from the post-road to Dorrville, on the old Samuel Champlin farm (now owned by Case Chapman), on the west side of a maple swamp, in a pasture, and is uninclosed. Here are about thirty graves with unlettered stones. This ground contains the graves of Anna, Paul, Mercy, and Thomas Rathbun, and others of the Rathbun family.

Rathbun Ground (2).

This may be found on a rough ridge, about five or six rods north of the post-road, a little west of F. Bliven's residence, on the old James Ross estate. It is uninclosed and much neglected. Here we read, —

Job W. Rathbun, died March 22, 1855, in his 71st year.

Thankfull (widow of Job W. Rathbun), died April 17, 1861, age 77.

James Ross, died Dec. 18, 1803, age 61.

Esther (wife of James Ross), died Aug. 2, 1835, age 82.

Mary (daughter of Dea. Joseph and Sarah Gavitt), died May 29, 1858, in her 59th year.

Some fifteen graves are without inscribed stones.

Ray Ground.

This belongs to a colored family of excellent repute, and is located between the post and shore roads, near three fourths of a mile south of the residence of Mr. Nathan Chase, on the old Ray estate, near thirty rods southwest of the Ray House. It contains the remains of Thomas Ray and his wife Sarah, and their son Gideon, and others. Thomas lived to be very aged, and saw four generations of his descendants. His grandson, Rev. Charles Ray, has been for many years an able Methodist minister in New York. Gideon Ray was drowned at the beach of Worden's Pond. The family was highly esteemed throughout the town.

We might here add, that the mother of Thomas Ray came from Guinea, and was landed on Block Island from the famous ship "Palatine." Falling into the hands of Col. Ray Sands, of Block Island, she obtained the name of Ray, which was accepted by her children. The name of the locality of the Ray family, in this town, was commonly called Guinea Hollow, in honor of the country of the mother of the family.

Rhodes Ground.

This is familiar to the public eye, being about twenty rods west of the Potter Hill road, on the farm of Joshua Thompson, Esq., now improved by Wm. P. Taylor, in the field southwest of the farm-house, in part only inclosed by a picket fence. Here we read, —

Gen. William Rhodes, died Aug. 16, 1835, age 82.

Mrs. Sarah (wife of Gen. Wm. Rhodes, and dau. of Col. Christopher Champlin, late of Charlestown), died Feb. 26, 1817, in her 58th year.

Col. James Rhodes, died June 21, 1806, in his 76th year.

Mrs. Martha Rhodes (relict of Col. James Rhodes), d. March 30, 1809, age 80.

Mrs. Abigail (wife of Col. James Rhodes), died Dec. 17, 1799, age 59.

Mr. Paul Rhodes, died Jan. 21, 1817, in his 50th year.

Christopher Rhodes, died in the city of New York, March 25, 1825, age 45 ys., 8 mo., 2 ds.

Joshua C. (son of Wm. and Sarah Rhodes), died July 22, 1830, in his 40th year.

Benjamin Clarke, died April 29, 1804, in his 55th year.

By the side of these, rest other once important actors in the town.

Outside of the inclosure are about fifteen graves marked only by uninscribed rubble-stones. These contain some slaves and some poor people.

River Bend Cemetery.

This is the only proper cemetery in the township. It is beautifully situated, on the left bank of the Pawcatuck, a little more than a mile south of the village of Westerly. The grounds embrace about eighteen acres, artistically laid out and tastefully ornamented. Since the dedication of the cemetery, in 1852, it has been under the superintendence of Rev. John Taylor. To these inviting grounds many graves have been removed from the old and neglected burying-places in the surrounding region. Below we give the substance of inscriptions as found in the autumn of 1868, omitting those of persons under twenty years of age, as our object is not genealogical, but historical: —

Jesse Champlin, died Sept. 15, 1838, in his 49th year.

Hagar (wife of Jesse Champlin), died Dec. 1, 1834, in her 44th year.

Hannah (dau. of Jesse and Hagar Champlin), died March 28, 1856, in her 33d year.

Maria (wife of William Page, and dau. of Jesse and Hagar Champlin), died Oct. 1, 1846, in her 21st year.

Eunice (wife of Rufus Ames), died Aug. 10, 1845, age 44.

Capt. William H. Pendleton (son of Paul and Sabra Pendleton), died March 15, 1859, age 45.

Capt. Paul Pendleton, died Sept. 18, 1844, age 73.

Sabra Pendleton (widow of Capt. Paul Pendleton), died Nov. 18, 1849, age 76.

Paul W. Pendleton (son of Paul and Sabra Pendleton), died Sept. 25, 1861, age 61 ys., 8 mo., 24 ds.

Benjamin Franklin (son of Franklin and Susan B. Noyes), was lost at sea Nov. 1859, age 24.

John Gardner Pendleton, died April 20, 1830, age 60.

Susan (widow of John Pendleton), died Jan. 20, 1857, in her 48th year.

Lucy Ann (wife of Charles L. Pendleton), died Sept. 2, 1844, age 30.

Sheffield Green, died July 22, 1860, age 58 ys., 7 mo., 13 ds.

George C. (son of Clark and Martha Browning), died Sept. 28, 1858, age 42 ys., 9 mo., 19 ds.

Stanton Sheffield, died March 18, 1833, in his 73d year.

Anna (wife of Stanton Sheffield), died Nov. 2, 1836, in her 73d year.

Stanton Sheffield, was drowned in Charlestown, R. I., Dec. 22, 1810, in his 22d year.

Amos L. Edwards, died June 16, 1849, age 31.

Keturah G. (dau. of Silas and Phebe Edwards), died Oct. 3, 1853, age 32.

Horatio John West, died June 12, 1860, age 35.

Fanny E. (wife of William H. Burdick), died March 1, 1864, age 23 ys., 7 mo.

Fanny (widow of Henry Babcock), died Dec. 12, 1860, age 78.

William D. Hall, died April 20, 1860, age 30 ys., 3 mo.

Stanton Hall, d. Jan. 21, 1837, age 53.

Mercy Hall (wife of Stanton Hall), died Oct. 23, 1865, age 79.

Mahala (dau. of Stanton and Mercy Hall), died May 11, 1841, in her 34th year.

George Babcock, died Oct. 20, 1826, age 42.

Clarissa (widow of George Babcock), died April 1, 1864, age 79.

Asenath P. Clarke, died March 24, 1864, age 32.

Capt. Saxton Berry, died Dec. 20, 1851, age 86.

Eliza Ann (wife of Weeden H. Berry, and dau. of Case and Mary Chapman), died Oct. 11, 1852, age 33 ys., 10 mo., 21 ds.

Abby C. (wife of Gardner James), died Feb. 9, 1861, age 32.

Pardon Thompson, died June 15, 1836, age 36.

Margaret (wife of Pardon Thompson), died March 12, 1837, age 39.

Margaret (wife of Amos Tucker, and dau. of Pardon and Margaret Thompson), died March 28, 1857, age 23.

William R. Gardner, born March 5, 1813, died March 24, 1857.

Sanford Noyes Sisson, was drowned in Pawcatuck River, Nov. 11, 1842, age 34.

David Livingston, died April 15, 1867, age 56.

Margaret (wife of David Livingston), died Dec. 5, 1853, age 36.

Joseph Burdick, died Dec. 16, 1866, in his 67th year.

Case Chapman, died Nov. 16, 1857, age 84 ys., 10 mo., 18 ds.

Mary (wife of Case Chapman), died Sept. 22, 1862, age 79 ys., 2 mo., 5 ds.

Abel P. (son of Case and Mary Chapman), died April 27, 1830, age 24 ys., 11 mo.

Capt. William Pendleton, died on board schooner Victory, Oct. 24, 1819, age 32. He was buried on the island of Bermuda.

Anna Loesa (dau. of William and Anna Pendleton), died Feb. 21, 1866, age 50 ys., 6 mo., 21 ds.

Charles William Thompson, born May 20, 1823, died Oct. 24, 1864.

Ephraim Hiscox, died July 11, 1856, age 78.

Hannah (wife of Ephraim Hiscox), died Sept. 8, 1861, age 70.

Joshua Thompson, born Nov. 3, 1775, died May 10, 1858.

Fanny (wife of Joshua Thompson), born Dec. 13, 1778, died June 9, 1859.

Frances Maria (dau. of Joshua and Fanny Thompson), born Aug. 27, 1809, died May 3, 1829.

Russel Stillman, was lost at sea Oct. 1820, age 35.

Phebe (wife of Russel Stillman), died Aug. 11, 1814, in her 27th year.

Abby (dau. of Clark and Abby Stillman), died Oct. 14, 1855, age 65.

Martha H. (wife of Bernard W. Pierce), died Aug. 19, 1853, in her 37th year.

Eliza R. Smith (wife of Edgar B. Pierce), died Sept. 25, 1866, age 26.

Lydia C. (wife of James A. Horton), died Jan. 31, 1854, age 25 ys., 9 mo.

Calvin S. Otis, died Aug. 10, 1849, age 25.

Betsey (widow of Stephen Otis), died May 5, 1860, in her 69th year.

Isaac Pilling, died April 25, 1863, age 49 ys., 2 mo., 18 ds.

Joseph (son of William and Sarah Netherwood), drowned in Pawcatuck River, July 14, 1856, age 20 ys., 4 mo., 9 ds.

Charles W. (son of Charles P. and Hannah Gavitt), died July 9, 1860, age 27 ys., 7 mo.

Emily Brown (wife of Aaron Pierce), died July 6, 1854, age 27.

Sylvester Franklin (son of Sylvester and Mary B. Gavit), died Dec. 6, 1849, age 25 ys., 3 mo., 18 ds.

Maj. Sylvester Gavit, died Sept. 10, 1837, age 40 ys., 5 mo.

Samuel S. Larkin, died in Kansas, July 19, 1856, age 37 ys., 10 mo., 4 ds.

Mary Ann (wife of Samuel S. Larkin), died March 28, 1866, age 42 ys., 4 ds.

Daniel Larkin, died Sept. 14, 1864, age 83 ys., 8 mo.

Rhoda B. (wife of Daniel Larkin), died Dec. 28, 1861, age 62.

Stephen (son of Elias and Fanny Saunders), died Aug. 3, 1846, in his 28th year.

Mary Ann (wife of Dea. Joseph W. Bliven), d. Aug 17, 1849, in her 33d year.

Sarah (wife of John L. Clark), died Nov. 15, 1865, age 37.

Julia A. Crandall (wife of Benedict Crandall), died Feb. 21, 1864, age 37 ys., 3 mo., 5 ds.

Benajah Gavitt, died July 27, 1858, age 68.

Rhoda (wife of Benajah Gavitt), died June 20, 1833, age 38.

Mary Ann Dunn (wife of John K. Dunn), died March 16, 1864, age 59 ys., 4 mo.

George W. (son of Warren G. and Frances Frazier), died in California, Sept. 8, 1850, age 21.

Mary E. (wife of Francis M. Bliven, and dau. of W. G. and Frances Frazier), died June 19, 1858, age 22 ys., 8 mo.

Warren G. Frazier, died Jan 18, 1854, in his 55th year.

William N. Hill, died Oct. 9, 1857, in his 39th year.

Hon. George Brown, died Jan. 16, 1836, in his 90th year.

Hannah Brown (wife of Hon. Geo. Brown), d. July 9, 1822, in her 72d year.

Col. George Brown (son of George and Hannah Brown), died Sept. 20, 1864, age 76.

Mary (wife of George Brown, and dau. of Rowland and Mary Brown), died Feb. 26, 1842, in her 57th year.

Albert W. (son of Geo. and Mary Brown, d. Sept. 22, 1837, age 20 ys., 4 mo.

John R. Brown (son of Rowland and Mary Brown), died Jan. 18, 1863, age 65.

Abby Brown (dau. of George and Hannah Brown), died Aug. 1, 1852, in her 73d year.

Sally Watson (wife of John J. Watson, Esq., and dau. of Geo. and Hannah Brown), died in South Kingstown, Feb. 19, 1804, in her 27th year.

John (son of George and Hannah Brown), d. Sept., 1833, age 41 ys., 7 mo.

Mary Robinson (wife of John Brown), died Feb. 13, 1866, age 72.

Samuel Burdick, died Aug. 1, 1854, age 66 ys., 6 mo.

Sarah (Sheffield) Burdick (widow of Samuel Burdick), born April 11, 1787, died Nov. 18, 1868.

Harriet H. (wife of Amos W. Adams), d. July 22, 1851, age 28 ys., 2 mo., 17 ds.

Hannah (wife of Amos Stillman), died Dec. 24, 1859, in her 50th year.

Dea. William Stillman, died Nov. 20, 1858, age 91 ys., 6 mo., 16 ds.

Martha (wife of Dea. Wm. Stillman), died May 10, 1837, age 72 ys., 5 mo., 9 ds.

Albert Stillman, was drowned in Pawcatuck River, Oct. 14, 1821, aged 25 ys., 5 mo., 17 ds.

Phebe (wife of Daniel Babcock, and dau. of Jonathan P. and Phebe Stillman), d. Jan. 16, 1857, in her 27th year.

Frances E. Peck, died April 26, 1859, age 29.

Frances H. (wife of Wm. Greenman), died Aug. 25, 1858, age 32.

Ebenezer Brown, died March 16, 1855, age 72.

George Gavitt, died Jan. 24, 1855, in his 82d year.

Lucy (wife of Geo. Gavitt), died Sept. 6, 1845, age 77.

Nathan Pendleton (son of Charles H. and Julia A. Davis), a member of Co. K, 12th Regt. Ct. Vol., died at Hartford Hospital, Jan. 28, 1862, age 17 ys., 3 mo., 18 ds.

Abby J. Cross (wife of Horace Babcock), b. Nov. 8, 1824, d. Nov. 29, 1859.

John G. Pierce, M. D., born Nov. 4, 1802, died Feb. 11, 1861.

Sarah Augusta (dau. of John G. and Sarah A. Pierce), born March 24, 1841, died Jan. 28, 1861.

Martha Babcock (wife of Thomas P. Stanton), died April 24, 1864, age 56.

Edwin R. Brown, died Sept. 25, 1865, age 43.

Edward W. Babcock, born Sept. 1, 1810, died Dec. 18, 1857.

Rhoda Williams (wife of Col. Wm. Williams, of Stonington), died Aug. 29, 1801, age 31 ys., 7 mo., 13 ds.

Rowse Babcock, Esq., died June 13, 1801, age 55.

Ruth Babcock (widow of Rowse Babcock, Esq.), died May 3, 1813, in her 67th year.

Rowse Babcock, Esq., died April 21, 1841, in his 68th year.

Martha Prosser, died Jan. 23, 1820, in her 71st year.

Nancy Parker, d. Jan 1, 1844, age 62.

Benjamin Babcock, Esq., died July 10, 1815, in his 36th year.

Eliza A. (wife of Fidelio Bemis, and dau. of J. S. and L. M. Wood), died April 3, 1864, age 26 ys., 3 mo.

Kate (wife of Amos C. Burdick), died April 10, 1862, in her 24th year.

Sarah F. (dau. of Wm. and Martha Champlin), died Feb. 22, 1861, age 21 ys., 8 mo.

Allen F. Taylor, died Nov. 8, 1865, age 74.

William H. (son of Allen F. and Abby W. Taylor), died April 30, 1862, age 30.

Catherine (wife of Elkanah Newbury), d. Nov. 3, 1857, age 66 ys., 4 mo., 10 ds.

Henry Cook, died Aug. 2, 1867, age 27 ys., 10 mo., 6 ds.

Esther (wife of William Richardson), died March 28, 1856, age 59.

Sarah (dau. of William and Esther Richardson), died July 10, 1853, age 24 ys., 3 mo., 16 ds.

Esther (dau. of Wm. and Esther Richardson), died July 29, 1861, age 21.

Ann (dau. of Wm. and Esther Richardson), died Feb. 7, 1866, age 35.

Palmer H. Pendleton, died Oct. 18, 1866, age 27.

S. Annie (wife of Franklin H. Davis), died July 13, 1860, age 25.

Elenor (wife of Geo. Wilson), died Oct. 11, 1864, age 32.

George B. Richmond, died July 15, 1856, age 31 ys., 2 mo., 14 ds.

Lydia C. (wife of Dea. Thos. H. Vincent), died Dec. 26, 1864, age 64.

Joseph Vincent, d. Aug. 26, 1845, age 73.

Phalla (wife of Joseph Vincent), died Aug. 29, 1821, age 41.

Lois (widow of Joseph Vincent), died Sept. 23, 1848, age 62.

Corp. Joseph William Vincent, of 1st R. I. Cavalry, fell mortally wounded at the battle of Kelley's Ford, Va., March 17, 1863, died at Potomac Creek Station, March 25, 1863, age 32.

Benjamin Babcock, died May 23, 1863, age 23 ys., 2 mo., 12 ds.

Mary G. (wife of Capt. Reuben Burdick), died Dec. 13, 1852, age 61.

Nancy (wife of Dea. Albert Buel), died Feb. 14, 1860, age 44.

Resolved Carr, d. Dec. 12, 1833, age 65.

Elizabeth (widow of Resolved Carr), died Jan. 15, 1855, age 81.

Joanna (dau. of Resolved and Elizabeth Carr), died Aug. 30, 1865, age 63.

Elizabeth (dau. of Resolved and Elizabeth Carr), died Aug. 23, 1826, age 29.

Daniel Carr, d. March 12, 1836, age 43.

Susan (wife of Daniel Carr), died May 9, 1830, age 37.

Vincent Carr, born Dec. 30, 1804, died April 6, 1865.

Patience (dau. of Edward and Sarah Carr), died in 1819, age 58.

Sarah (dau. of Edward and Sarah Carr), died March 11, 1820, age 69.

Phebe (dau. of Edward and Sarah Carr), died Sept. 18, 1829, age 73.

Gen. Nathan Pendleton, born May 31, 1779, died Oct. 15, 1827.

Phebe (Cole) Pendleton (widow of Gen. Nathan Pendleton), born Feb. 6, 1786, died May 17, 1867.

Mary N. (dau. of Nathan and Phebe Pendleton), died July 11, 1841, age 21.

Sarah A. (dau. of Nathan and Phebe Pendleton), died March 24, 1845, age 28.

Charles H. Pendleton, born Jan. 19, 1807, died in California, Oct. 18, 1852.

William F. Pendleton, born April 15, 1814, died in Virginia, Feb. 7, 1864.

Mary P. (wife of DeWitt C. Pendleton, and dau. of Gilbert Billings), born June 24, 1814, died March 20, 1856.

Lieut. James M. Pendleton (son of Wm. F. and Sarah A. Pendleton), died in the service of his country, March 11, 1863, age 19.

Capt. Samuel Thompson, died May 15, 1805, age 60.

Mary (wife of Samuel Thompson), died June 18, 1794, age 48.

Abigail (wife of Samuel Thompson), died Oct. 5, 1843, age 82.

Betsey C. Taylor (wife of Rev. John Taylor), died Aug. 20, 1867, age 65.

Abby F. Taylor (wife of Joseph R. Taylor), died Oct. 26, 1861, age 21.

Nathaniel Greene Sands, Esq., died April 19, 1857, in his 79th year. A descendant, in the 6th generation, of James Sands, who was one of the 16 who purchased Block Island of the natives in 1660.

Joseph Hoxsey, d. Oct. 8, 1829, age 62.

Mary (widow of Joseph Hoxie), died April 8, 1851, in her 89th year.

John C. Hoxsey, died Nov. 12, 1825, in his 37th year.

Stephen Smith, d. April 5, 1843, age 65.

Esther (wife of Stephen Smith), died Feb. 17, 1833, in her 48th year.

William O. Smith, died at the small pox hospital in N. Y., Dec. 2, 1848, age 26 ys., 2 mo.

Mary F. (wife of John F. Vaughn), died March 27, 1836, age 21 ys., 10 mo., 17 ds.

Mary E. (wife of Asher M. Babcock), died Sept. 16, 1846, age 40.

Ethan Stillman, d. July 4, 1845, age 76.

Martha C. Stillman (wife of Orsemus M. Stillman), d. March 10, 1831, age 29.

Sarah (wife of Rev. S. L. Stillman), died July 10, 1846, age 58.

Edwin E. Stillman, died June 9, 1824, age 20.

Lucy Adelia Stillman (wife of Geo. H. Babcock), died May 20, 1861, age 28.

Elizabeth (wife of David Smith), died Sept. 26, 1856, age 40.

Marcy A. Martin (wife of Halsey Green), born Oct. 23, 1814, died Jan. 26, 1862.

John Tripp, M. D., died April 11, 1867, age 50.

Samuel Berry, Esq., died May 29, 1811, in his 67th year.

Molly (widow of Samuel Berry, Esq.), died March 18, 1830, in her 88th year.

Catherine (wife of Pardon Thompson), died Oct. 10, 1811, in her 29th year.

Mary E. Andross (wife of Edwin A. Scholfield), d. May 10, 1867, age 47 ys., 27 ds.

Nathan Lanphear, lost at sea in 1827, age 26.

Emma Lewis (dau. of Elisha and Betsey Lanphear), died Dec. 17, 1834, in her 30th year.

Hannah Stone (dau. of Elisha and Betsey Lanphear), died March 1, 1846, in her 31th year.

Elisha Lanphear, died Aug. 23, 1820, in his 47th year.

Betsey (widow of Elisha Lanphear, died Aug. 2, 1853, in her 78th year.

Emma (wife of Christopher D. Lewis), died Dec. 17, 1832, age 29.

Thomas C. Slattery, died Nov. 7, 1825, age 54.

Susan (widow of Thos. C. Slattery), died Aug. 11, 1859, age 71.

Celia K. (wife of Chester W. Marston), died Aug. 25, 1866, age 33 ys., 10 mo.

Lemuel Vose, died Feb. 19, 1846, age 78 ys., 2 mo., 10 ds.

Delight (widow of Lemuel Vose), died Dec. 25, 1848, age 78.

Lemuel Vose, born Oct. 9, 1796, died Dec. 28, 1853.

Albertus Morgan (son of Chas. B. and Mary J. Vose), died Oct. 6, 1864, age 22.

Enoch Wilcox, d. Jan. 28, 1829, age 41.

Desire Hannah (wife of Trustum Dickens, and dau. of Jas. and Esther Ross), born July 9, 1795, died Nov. 26, 1860.

Emma Ann (wife of Capt. Nathan Barber), d. Sept. 8, 1839, age 22 ys., 5 mo.

Capt. Nathan Barber, Jr., died April 27, 1828, age 43.

Nancy Barber, died Dec. 26, 1864, age 58 ys., 6 mo., 9 ds.

John Ross (son of John and Lois Ross), died April 13, 1851, age 76.

Phebe (wife of John Ross, and dau. of Nathan and Prudence Taylor), died March 29, 1851, age 69.

Charles C. (son of John and Phebe Ross), died Feb. 15, 1835, age 22.

Mary P. (wife of Jos. Brightman), died July 11, 1858, age 36.

Dea. John T. Thurston, died Dec. 26, 1859, in his 79th year.

Hannah (wife of Dea. J. T. Thurston), died April 11, 1840, age 67.

William D. Pendleton, died Oct. 26, 1855, age 32.

John C. Thurston, died March 26, 1858, in his 49th year.

Mary L. (wife of John C. Thurston), d. July 15, 1860, age 46 ys., 2 mo. 12 ds.

Sarah E. (wife of Edwin M. Crumb), died Oct. 2, 1857, age 27 ys., 7 mo.

Whitman R. Thompson, died Nov. 16, 1859, age 33 ys., 6 mo.

Eunice (widow of Whitman R. Thompson), died June 2, 1822, age 33 ys., 6 mo.

Capt. Gilbert Pendleton, died Oct. 12, 1855, age 73.

Margaret C. Rhodes (wife of Gilbert Pendleton), died Oct. 9, 1841, age 55.

Celia Rhodes (wife of Gilbert Pendleton, died April 4, 1855, age 72.

Thankful F. (dau. of Gilbert and Margaret Pendleton), d. Oct. 1, 1841, age 21.

John Thompson, died Sept. 24, 1860, age 90 ys., 6 mo.

Bridget (wife of John Thompson), died Sept. 6, 1857, age 76.

John T. Clark, d. July 12, 1845, age 35.

Jonathan Maxson, died Jan. 22, 1852, in his 70th year.

Nancy (wife of Jonathan Maxson), died July 10, 1862, in her 82d year.

Nancy (dau. of Jona. and Nancy Maxson), died Oct. 3, 1858, age 40.

Elizabeth (dau. of Jona. and Nancy Maxson), died Aug. 25, 1847, in her 25th year.

Ruth Strickland (wife of Thomas Shattuck), d. April 27, 1864, age 87 ys., 10 mo.

Capt. Henry R. Jennings, Co. E, 21st Regt. Conn. Vol., wounded at Chapin's Farm, Sept. 29, 1864, died at Chesapeake Hospital, Nov. 26, 1864, age 26.

John B. Geer (son of Joseph and Sophia Geer), of Co. G, 21st Regt. Conn. Vol., died at Falmouth, Va., Dec. 2, 1862, age 20 ys., 11 mo.

Elizabeth (relict of Capt. Nathaniel Barnes), died March 5, 1826, in her 85th year.

Capt. Nathaniel Barnes, died Oct. 15, 1819, age 50.

Nancy (wife of Capt. Nathaniel Barnes), died April 30, 1835, age 62.

Amos Pendleton, died Nov. 25, 1821, age 93.

Susan Chesebrough (wife of Amos Pendleton), died May 31, 1868.

Anna Foster (wife of Amos Pendleton), died June 5, 1819, age 76.

Thomas J. Barber, died Sept. 26, 1853, age 46.

Mary Ann (widow of Dr. John Sweet), died April 4, 1857, age 51 ys., 7 mo.

Evolina (wife of Capt. Dudley Brand), drowned Sept. 25, 1847, in her 30th year.

James Sheffield, d. July 18, 1860, age 87.

Lydia (wife of James Sheffield), died Sept. 30, 1858, age 77.

Elnathan Burdick, died Sept. 2, 1845, age 48.

Jane M. (wife of Elias F. Brown, and dau. of John and Jane M. Littlefield), d. Jan. 26, 1862, age 19 ys., 5 mo., 17 ds.

Nathan Newbury, died April 22, 1857, age 75.

Hannah Thompson (wife of Nathan Newbury), died Sept 3, 1852, age 58.

Abby Maria (wife of Edward Stillman), died Jan. 22, 1851, age 33.

Jesse Crandall, d. Jan. 2, 1827, age 47.

Sarah Wilson (wife of Isaac Hamblin), died Dec. 28, 1857, age 33.

Mary E. (wife of Edward Clark), died May 5, 1850, in her 33d year.

Benjamin H. Gavitt, died April 30, 1860, age 29.

William W. Brown, died May 10, 1847, in his 27th year.

Mulford Babcock, died Sept. 12, 1847, age 72.

Anna (widow of Mulford Babcock), died Sept. 20, 1848, age 73.

Martha (wife of Perry G. Babcock), died Sept. 1, 1840, age 25.

Maria (wife of John Taugee), died March 11, 1855, age 35.

Thankful (wife of Wm. Crandall), died Nov. 21, 1856, in her 67th year.

Enoch Lanphear, died Sept. 11, 1858, age 76.

Susan (wife of Enoch Lanphear), died Sept. 7, 1845, age 60.

Emma T. (dau. of Enoch and Susan Lanphear), died Oct. 8, 1839, age 29.

Dudley R. Wilcox, died Oct. 16, 1853, age 30.

Eliza A. (wife of Giles H. Wilcox), died Sept. 25, 1842, in her 21st year.

Amos Cross, died Dec. 15, 1823, in his 55th year.

Elizabeth (widow of Amos Cross), died Nov. 17, 1856, in her 82d year.

Sally Ann (wife of Wm. R. Chapman), died Nov. 2, 1849, in her 40th year.

Susan (wife of Jas. M. Greene), died July 9, 1856, in her 43d year.

Mary Waterman (wife of John C. Champion), died Nov. 16, 1861, age 24.

Benjamin F. (son of George D. and Abby Cross), died Oct. 7, 1853, age 22.

John Cross, died Oct. 15, 1816, age 52.

John (son of Nathaniel and Dorcas Cross), died July 21, 1848, age 31.

Anna Maria Ellison (wife of Chas. E. Austin, of New York), born in Boston, Jan. 30, 1818, died Oct. 9, 1845.

Capt. Nathan Brown, died July 17, 1859, age 46.

Emily B. (wife of Capt. Nathan Brown), died Dec. 26, 1861, age 49.

Margaret D. (wife of Rev. Wm. Sturgeon), born in Austruther, Scotland, died May 22, 1849, in her 30th year.

Elizabeth S. Clarke (wife of John B. Tanner, Jr.), died Oct. 2, 1863, age 29.

Lucretia (widow of Allen Beckwith), died April 18, 1861, age 86.

Susan M. Chase (wife of Thier N. Crandall), died Oct. 14, 1856, age 41.

Nathan M. Chase, died April 17, 1862, age 49.

Rev. Gorham Holmes, died May 31, 1865, age 70.

William N. (son of Wm. H. and Mary C. Davis), of Battery F, 1st R. I. Lt. Art., died at Newbern, N. C., Aug. 27, 1862, age 19 ys., 1 mo.

William Davis, died Nov. 10, 1863, in his 78th year.

Eliza Ann (dau. of Wm. and Rosina Davis), died Jan. 23, 1851, in her 35th year.

Elinathan Sands (son of Emery and Esther Sheffield), of Co. H, 26th Regt. Conn. Vol., fell at the siege of Port Hudson, May 27, 1863, age 17 ys., 3 mo., 23 ds.

Susan Barber (wife of Benj P. Barber, and dau. of Jon. and Elizabeth Johnson), died April 28, 1865, age 37 ys., 9 mo., 28 ds.

Sophia P. (wife of Thos. H. Champlin, and dau. of Thresha Slocum), died Jan. 16, 1865, age 17 ys., 4 mo.

Matilda W. (wife of Ray G. Burlingame), died Oct. 18, 1848, age 46.

Abby Jane (wife of John W. Babcock, and dau. of Jas. and Sarah Birmingham, of the city of London, Eng.), died July 29, 1857, in her 23d year.

Jeremiah Bailey, died Oct. 15, 1867, in his 83d year.

William Henry (son of Jeremiah and Amey Bailey), of Co. E, 1st R. I. Lt. Art., died Oct. 18, 1864, age 31.

Nathan W. Phillips, died May 11, 1854, age 35.

Leander Scott (son of Nathan W. and Harriet N. Phillips), of Co. F, 85th Regt. N. Y. Vol., died at Washington, D. C., Feb. 19, 1862, age 18 ys., 4 mo., 4 ds.

John Bamford, died Dec. 5, 1867, age 48 ys., 11 mo.

Betsey (wife of George C. Gardner), died April 13, 1865, age 32.

Almira P. (wife of Oliver T. Coon), died May 9, 1864, age 41.

Robert Peckham, died July 4, 1827, age 36.

Experience (widow of Rev. Jas. T. Joslin), died Jan 25, 1866, age 72.

Charlotte Augusta (wife of Augustus J. Foster, and dau. of Ezra and Charlotte Stillman), d. Feb. 26, 1865, age 37.

Elias Brown, d. Jan. 31, 1835, age 74.

Lucy A. (wife of Dudley P. Brown), died Feb. 5, 1848, in her 39th year.

Lois (dau. of Elias and Hepzibeth Brown), died July 3, 1866, age 74.

Hepzibeth (wife of Elias Brown), died Dec. 15, 1836, age 73.

Cynthia Ann (wife of Abel W. Lovell), died May 28, 1859, age 25 ys., 3 ds.

Henry Sheffield, died Oct. 18, 1858, age 55.

Almira Sheffield, died April 22, 1863, age 60.

John Brown, died Aug 1, 1851, age 54.

Thankful Lewis (wife of Jabez Barber), died May 25, 1862, age 66 ys., 10 mo., 20 ds.

Welcome Stillman, born July 7, 1811, died Feb. 25, 1864.

David Johnson (son of John and Ann Johnson), died March 1, 1862, age 20 ys., 7 mo.

Joshua Noyes, born Dec. 5, 1772, died Oct. 13, 1856.

Grace (wife of Joshua Noyes), died June 14, 1850, age 69.

George S. Wilcox (son of Jos. and Huldah Sherman Wilcox), born Feb. 9, 1799, died Dec. 28, 1864.

Ann Maria (wife of George S. Wilcox, and dau. of Capt Nathan and Mary Taylor Bliven), born Feb., 1800, died Sept. 26, 1826.

Rhoda A. (wife of John Chapman, and dau. of Capt. Thos. and Abigail Sisson), born March 30, 1798, died Sept. 4, 1858.

Capt. Lyman Hall, born Aug. 30, 1761, died Nov. 4, 1842.

Eunice (wife of Capt. Lyman Hall, and dau. of Capt. John Pendleton), born Aug. 26, 1766, died March 31, 1794.

Phebe (wife of Capt. Lyman Hall, and dau. of Col. Elias S. Palmer), born Aug. 9, 1766, died Sept. 22, 1858.

Capt. David Pendleton, died March 10, 1857, age 87.

Sally (wife of Capt. David Pendleton), died April 4, 1854, age 81.

William C. Pendleton, Jun., died June 15, 1848, age 26.

Ellen A. Whitehead (wife of Chas. P. W. Pendleton), died March 2, 1864, age 33 ys., 3 mo.

Thankful (wife of Capt. Thomas Dunbar), died Dec. 19, 1857, age 70 ys., 2 mo., 9 ds.

Elizabeth (wife of John O. Miner), died July 29, 1839, age 36.

Capt. Lobbeus Pendleton, died Dec. 9, 1841, age 68.

Lycretia (widow of Capt. Lobbeus Pendleton), died May 28, 1856, in her 81st year.

Daniel Bliven, died March 21, 1863, age 82.

Ruth (wife of Daniel Bliven), died April 18, 1861, age 87.

Phebe C. States (wife of Erastus Bliven), died Aug 12, 1846, age 39 ys., 8 mo.

Elizabeth Bennet Ruthford (wife of Geo. Carmichel), d. Aug. 22, 1866, age 55.

Matthew S. (son of Henry M. and Mary Barber), died Aug. 16, 1858, age 24 ys., 4 mo., 9 ds.

Ephraim Gavitt, died Sept. 14, 1863, age 86.

Sally (wife of Ephriam Gavitt), died Feb. 1, 1861, age 87.

Dennis Taylor, d. Jan. 10, 1825, age 68.

Kezia (widow of Dennis Taylor), died July 19, 1826, age 69.

Lyndon Taylor, d. Oct. 8, 1861, age 79.

Ruth Taylor, d. Jan. 24, 1850, age 54.

Nancy Taylor, d. Jan. 27, 1853, age 60.

Jonathan Nash, died Dec. 22, 1846, age 83.

Betsey (wife of Jonathan Nash), died Aug. 28, 1845, in her 72d year.
Abby (wife of Nathan Fitch), died Oct. 24, 1854, age 64.
Capt. Silas Fitch, born Aug. 15, 1817, died Feb. 14, 1865.

Saunders Ground (1).

This neglected ground is located in the eastern part of the town, on the farm of Mr. Thier J. Crandall, on the west side of the highway, in a pasture, quite a distance south of Mr. Crandall's residence. The graves are without the protection of an inclosure, and the head-stones without inscriptions. But here lie Joseph Saunders, and his wife Lydia Saunders; also, the father, Joseph Saunders, 1st, and the mother of Joseph Saunders; Russell Saunders and his wife, Catharine Saunders; Mercy Saunders, daughter of Joseph Saunders, 1st.

Saunders Ground (2).

This lies on the farm of the heirs of Elisha Saunders, on the north side of the highway, about twenty-five rods northeast from the Saunders farm-house, on the east side of a field, and without inclosure.

Arnold Saunders, died Jan. 18, 1846, age 82.
Hannah (wife of Arnold Saunders), died Aug. 11, 1848, age 85.
Elizabeth Saunders, died July 9, 1838, age 38.
Sarah (dau. of Arnold and Hannah Saunders), died Feb. 22, 1851, age 53.
Charlotte Saunders, died Jan. 28, 1806, in her 71st year.

Here, as elsewhere, are unlettered graves.

Saunders Ground (3).

This lies south of Dorrville, on a knoll, about thirty rods south of the Seventh Day Baptist meeting-house, on lands of Samuel Saunders, Jr., in a pasture, inclosed by a fence. We read, —

Stephen Saunders, died Sept. 30, 1839, in his 91st year.
Tacy (wife of Stephen Saunders), died Sept. 20, 1828, in her 74th year.
John A. (son of Stephen and Tacy Saunders), died March 18, 1832, in his 45th year.
Catharine (wife of John A. Saunders), died Aug. 4, 1842, age 53.
James H. (son of John A. and Catharine Saunders), died in Baltimore, Md., May 20, 1854, in his 26th year. He was interred in Baltimore Cemetery.
Fanny (wife of Samuel Saunders), died Feb. 27, 1849, in her 67th year.
Daniel B. Saunders, died May 11, 1857, in his 33d year.

There are inscribed stones of children; also a few unlettered graves.

Saunders Ground (4).

This is found on the extreme northern border of the town, on the north slope of a hill, not far from the river, between Boom Bridge and Potter Hill, about three fourths of a mile from Potter Hill, in a meadow, and without inclosure. It is on the Saunders estate. Here are about a dozen graves. Those inscribed read thus: —

Capt. Peleg Saunders, died Jan. 26, 1822, in his 85th year.
Mary Saunders (wife of Peleg Saunders), died May 28, 1803, in her 63d year.
Mrs. Tacy Saunders (wife of Peleg Saunders), died April 3, 1821, age 67.
Peleg Saunders (son of Peleg and Mary Saunders), died July 26, 1799, in his 16th year.

Sheffield Ground.

This is situated south of Lottery Village, on the lands of John and Amos P. Chapman, on the east of the highway, on a little stony knoll, near the fork of the roads. Here we read, —

George Sheffield, died Jan. 7, 1788, in his 70th year.
Mrs. Bathsheba Sheffield (relict of Mr. George Sheffield), died April 10, 1799, in her 78th year.
Joseph Sheffield (son of George and Bathsheba Sheffield), died July, 1776, in his 29th year.
George Sheffield, died Oct. 20, 1809, in his 66th year.
Mrs. Sarah Sheffield (wife of Mr. George Sheffield), died Aug. 11, 1788, in her 33d year.
James Sheffield, Esq., died July 1, 1824, in his 80th year.
Sarah (wife of James Sheffield), died July 28, 1834, age 81.
Samuel Sheffield, died May 1, 1832, in his 82d year.
Anna (wife of Samuel Sheffield), died Jan. 25, 1828, in her 71st year.
Capt. Jesse Dickens, drowned at sea on his return from the West Indies, Jan. 21, 1812, in his 29th year.
Bathsheba Dickens (wife of Capt. Jesse Dickens), d. Aug. 4, 1810, age 26.

Other graves are without inscriptions. The inclosing wall of stone is sadly broken down. A lone juniper within the inclosure seems to invite the care of the living to these neglected mounds.

Sims Ground.

Between the post-road and the shore road, on lands of the heirs of Oliver Wilcox, near one hundred rods southwest from the late residence of David Rathbun, in a pasture, uninclosed, and overgrown with bushes and vines, are a number of unlettered graves, belonging, by report, to the Sims family.

Sisson Ground (1).

This lies about twenty-five rods west of the cross road between the post-road and Dorrville, about twenty-five rods northwest from the residence of Mr. Libbeus Sisson. The inclosure contains two graves, namely, —

Capt. Thomas Sisson, Esq., died Oct. 2, 1841, in his 84th year.

Abigail (wife of Thomas Sisson, Esq.), died April 13, 1831, age 74.

Outside of the inclosure, in the same meadow, are about twenty-five graves, only one of which is inscribed: —

William Clark, 2d, died Feb. 28, 1811, in his 31st year.

Here rests the remains of Joseph Sisson and his wife; Sanford Sisson, and his wife Elizabeth; John Sisson, and his wife Keturah, and others.

Sisson Ground (2).

This lies near the road on the east side, on lands of Mrs. Caroline Sisson, southeast of River Bend Cemetery. We read, —

Joshua Sisson, died Sept. 23, 1841, age 62 ys., 7 mo.

Mary Jane (daughter of Joshua and Elcy Sisson), died June 10, 1846, in her 16th year.

James Sisson, died Aug. 8, 1847, age 44.

Melissa Sophia (wife of Lorenzo D. Lamb), died Dec. 25, 1857, age 27 ys., 9 mo.

Here are inscribed graves of children, and graves without inscriptions.

Slaves' Ground.

About four rods east of the Denison and Champlin Ground, in a pasture, are four or more unprotected graves, marked by rude head and foot stones. Here were buried slaves belonging to Samuel Thompson and his family. One of these slaves was named Gerand.

Stetson Ground.

In the northwestern section of the town, on lands of Samuel Peckham, Esq., east of the road leading into Charlestown, in the northeastern corner of an orchard lot, north of the saw-mill, without inclosure, and densely covered with vines and bushes, are a few graves, some having broken head-stones. We can only read from two: —

Capt. Cornelius Stetson, died April 12, 1819, in his 69th year.

Mrs. Susan Stetson. [This stone is sadly broken.]

Stillman Ground.

This is situated by the side of the Potter Hill road, bounded by the lands of Mr. Richard Currie and the highway, and is well protected by a thick-faced wall. We read, —

John Stillman, d. Dec. 9, 1836, age 85.

Mary (wife of John Stillman), died Sept. 10, 1793, age 38.

Joseph Maxson, died Dec, 16, 1818, in his 79th year.

Elizabeth (wife of Mr. Joseph Maxson), died in her 47th year, Aug. 11, 1793.

Mary (wife of Clarke Stillman), died March 28, 1837, age 51.

Mr. Paul Stillman, died Jan. 19, 1810, in his 28th year.

Susana (wife of Simeon Lamphear), died Aug. 10, 1821, age 43.

Luanna (wife of Clark Saunders, and dau. of Simeon and Susan Lanphear), died March 6, 1842, in her 36th year.

Joel Crandall, died April 14, 1850, in his 80th year.

Ruth (wife of Joel Crandall), died Jan. 13, 1862, age 83 ys., 24 ds.

Hannah (dau. of Joel and Ruth Crandall), died Oct. 18, 1829, age 20.

Harriet (wife of William H. Crandall, and dau. of Beriah and Sarah Lewis), died May 2, 1821, age 29 ys., 4 mo., 15 ds.

Hannah (dau. of William and Hannah Peckham), died May 30, 1864, age 90 ys., 30 ds.

Nancy L. (wife of George Manwaring), died May 8, 1848, age 32.

Maria A. (wife of William S. Sisson), died Dec. 29, 1856, age 39 ys., 3 mo., 16 ds.

Here are several graves of children and youth whose tombstones are inscribed; but we omit the inscriptions, as we must in many other instances, for the sake of space, and because such persons can hardly be regarded as having been historic actors in the town.

A large number of graves here, as in similar grounds, have only rough head and foot stones, without letters.

Here, it is believed, lie the remains of Dr. George Stillman, the father of the numerous Stillmans of Westerly.

Here, too, lie the remains of William S. Peckham, a soldier and orderly sergeant, who served six years in the Revolution, and who died April 30, 1822, age 84. Also the remains of his wife, Doreal (L.) Peckham, who died near 1845, age 95.

William S. Peckham, Jr., was a soldier in the war of 1812, and fell in the naval battle of Lake Erie, under Commodore Perry, being killed in the boat by the side of his commander, while passing from the disabled flag-ship to another; age 32.

Thompson Ground.

This is located about one hundred rods west from the post-road, nearly midway between the post-road and the road leading from the quarries to Mr. Burrell Thompson's wharf, on the land of Isaac L. Edwards, in the edge of a pasture, on the slope of a hill, and is inclosed by a wall. It contains upwards of forty graves, most of them with only rough, uninscribed head-stones. Here we read, —

Capt. Jeddo Thompson, died Aug. —, 1738, age 67.

Sylvester Gavitt, d. May 1, 1829, age 74.

Sarah Gavitt (wife of Sylvester Gavitt), died June 16, 1787, age 27.

Keturah Gavitt (wife of Sylvester Gavitt), died May 15, 1819, age 58.

Keturah (wife of Benjamin Carr, of Newport, and dau. of Sylvester Gavitt), died Feb. 6, 1811, in her 21st year.

Peleg S. Barber, died May 15, 1822, age 33.

Louisa (wife of Peleg S. Barber), died Feb. 21, 1847, age 64.

The grave of Capt. Jeddo Thompson is marked by a horizontal tablet of granite, now dark with age. Capt. T. is said to have been a very large land-holder, owning a great portion of the acres lying between Crumb's Neck and the ocean.

Unnamed Ground (1).

West of the Boom Bridge road, northwest from the "White Schoolhouse" (District No. 9), in a wood lot, at the east foot of a knoll, about forty rods south of Mr. Pardon Lewis's residence, are four uninclosed, uninscribed graves. They are supposed to be the graves of whites.

Unnamed Ground (2).

Some fifty rods east of White Rock Village, a few rods south of the new road, on the ridge of a knoll, upon the land of Weeden H. Berry, Esq., are at least twelve uninclosed, unlettered mounds, marked by rough stones.

Unnamed Ground (3).

In the northwest corner of Mr. Sands Maine's garden lot, southeast from the residence of Weeden H. Berry, Esq., are twelve or more neglected, uninclosed graves, all unlettered. The last person buried here was a man who was found burned in the ashes of a house that stood where now stands the residence of Rev. A. B. Burdick. Also, one stone marked "C. B." (Caleb Brown).

Unnamed Ground (4).

On the plateau upon the ridge of the high, long sand knoll reaching from the house of W. H. Berry, Esq., towards White Rock Village, and about twenty-five rods east from the old house standing on the rocks on the east of the road, in the open pasture, is a group of eight graves, of which no history is given. It is supposed to be an Indian burial-place.

Unnamed Ground (5).

On the present site of the Episcopal Church was an ancient burial-place. The score or more of mounds and rough head-stones are well remembered by some persons now liv-

ing. All were laid low and scattered by the hand of village progress. It is now vain to inquire who of the "rude forefathers" of the town slumbered here near the old Indian trail and ford. Graves like these are mournful reminders of the transitory and perishable nature of human fame. The loved, the strong, the noble toilers in their day, here sleep unhonored and unknown.

UNNAMED GROUND (6).

South of the Potter Hill road, on the estate of P. L. Berry, Esq., about south from his residence, and near forty rods from the highway leading to Potter Hill, on the east side of a meadow lot, are a number of graves in a deplorable state of neglect. Some years since, in the hands of a former proprietor of the meadow, the plow was suffered to invade the consecrated ground, the rude headstones were overthrown, and the mounds were almost obliterated. It has been judged that here sleep the remains of red men. But if so, why should not their little place of sepulture, in the valley they once possessed, be held perpetually inviolate?

UNNAMED GROUND (7).

A hundred rods or so north of the above-described ground, on land owned by William Bailey, are three graves with uninscribed stones. A fence runs over two of the graves, and the shrubbery nearly hides them from view.

UNNAMED GROUND (8).

About twenty unknown graves, with rude, unlettered stones, are found on the south slope of a knoll, or neck of land, running towards a swamp, in the southwest corner of a pasture, say forty poles from the drift-way, in the Thirteenth School District, on the farm of Benjamin York, Esq. It has been conjectured that here lie some members of the Crandall family.

UNNAMED GROUND (9).

North of the White Rock road, in the southeast corner of a pasture (W. H. Berry's), on a knoll, a few rods west of Mr. Sands Maine's house, and in the rear of his barn, are about twelve rude, neglected graves, indicated by rubble-stones and mossy mounds. Here were buried David Hall and Benjamin Hall.

UNNAMED GROUND (10).

On the northwest part of Mr. Albert Chapman's farm, northeast from Mr. Jonathan Lanphear's residence, not inclosed, in a pasture, overgrown with bushes and briers, are two or three graves with rubble head-stones. Of these, tradition renders no account.

UNNAMED GROUND (11).

About ten rods southwest of the Sims Ground, between the post-road and the shore road, in the line separating the lands of Thomas Brightman from the lands of the heirs of Oliver Wilcox, are neglected graves of colored people, both Indians and blacks. Alas for the inheritance and memory of the weaker race!

UNNAMED GROUND (12).

In Stillmanville, on Pleasant Street, on the south side of the street, beneath the ell or wing of the second house from Canal Street, are about ten unknown graves. No inscriptions gave record of them; no tradition reveals them.

UNNAMED GROUND (13).

West of Dorrville, about fifty rods east of Mr. Clark Burdick's residence, in a meadow, and uninclosed, are fifteen or twenty unlettered graves, of which we have gathered no history.

UNNAMED GROUND (14).

This lies on the cross road from the post-road to Dorrville, about fifty rods east of the road, and about sixty rods south of the residence of Mr. Libbeus Sisson, in a pasture, and uninclosed. Here are four or five unlettered and neglected graves.

Unnamed Ground (15).

We thus designate about a dozen unknown graves found on an island, in a swamp, near Irish Plains, upon the farm of Mr. Joshua Barber.

Vars Ground.

This is situated in the eastern part of the town, on the farm of Isaac Vars, Esq., about fifty rods southwest from the farm-house, in a field, and is inclosed. Here we read, —

Honor (wife of Charles Vars), died April 22, 1846, age 25.

Here is the grave of Mrs. Hannah Vars (wife of Isaac), who died Aug. 26, 1804, age 72. Also the grave of Gorton Gardner, age 80. Also, the graves of Lucinda (Vars) Case, daughter of Isaac and Maria Vars.

Vose Ground.

This is on the recent Vose Farm, now the Town Farm, southeast from the farm-house about one fourth of a mile, and on the west margin of Burden's Pond. The inclosing fence has nearly disappeared. Here are scores of old graves, great and small, that have only little, rough, unlettered head and foot stones. From some of those having marble slabs with inscriptions, we read, —

Joshua Vose, Esq., died Sept. 23, 1778, age 76.

Esq. Joshua Vose, died Jan. 28, 1812, in his 75th year.

Mary (wife of Joshua Vose, Esq.), died Jan. 31, 1814, in her 78th year.

Joshua Vose, the 3d, died March 14, 1837, age 62.

Prudence Vose (wife of Joshua Vose, the 3d, and daughter of Rev. Isaiah Wilcox), died March 9, 1816, age 41.

Enoch W. Vose, died Oct. 29, 1847, age 36 ys., 3 mo., 14 ds.

Joshua Vose, 4th, died Sept. 13, 1841, age 35 ys., 11 mo., 6 ds.

Prudence (daughter of Joshua and Prudence Vose), died Nov. 23, 1853, age 53 ys., 6 mo.

Samuel Berry, Esq., died May 29, 1811, in his 67th year.

Molly (widow of Samuel Berry, Esq.), died March 18, 1830, in her 88th year.

Catherine (wife of Pardon Thompson), died Oct. 10, 1811, in her 29th year.

Daniel Lanphear, died Sept. 20, 1854, age 61.

Fanny (wife of Daniel Lanphear), died Nov. 15, 1838, age 31.

Nancy Ann (wife of Daniel Lanphear, died Oct. 10, 1832, age 44.

Connected with this ground is a little yard now inclosed by rails, where rest a family of Halls. The small grave-stones are of uncut granite, but on them we find the following letters, without dates : —

"V. S. H.," signifying Varnum S. Hall.

The wife of Varnum, Polly Hall, has no lettered stones.

"P. J. H.," standing for Prudence Hall.

"M. E. H.," standing for Mary Elizabeth Hall.

"C. H. H.," standing for Charles Henry Hall.

"R. C. H."

"W. D. H."

The grave of Peleg Hall is without letters.

Ward Ground.

This is north of the shore road on the ancient Ward farm, now owned by Albert B. Langworthy, Esq., a few rods northwest of the mansion, inclosed by a wall. It contains but a few bodies, and only two inscribed stones, —

Mrs. Anna Ward (wife of the Hon. Samuel Ward, Esq., and daughter of Simon Ray, Esq.), died Dec. 5, 1770, in her 43d year.

Miss Hannah Ward (daughter of the Hon. Samuel Ward, Esq., and Anna his wife), died Sept. 8, 1774, in her 24th year.

White Ground.

A mile and a half west of Dorrville, on the farm of Hon. N. F. Dixon, south of the railroad, on top of a low knoll, in a meadow, and uninclosed, are unlettered graves. Here was buried Major Walter White, once a prominent citizen in the town, and his wives, first and second. Major White's first wife was Sophia Brown ; his second was Esther Saunders.

Wilcox Ground.

This is situated on the ancient Wilcox farm, on the south side of the shore road, by the road-side. It is quite a large burying-place, well inclosed by walls, and kept in good order in comparison with most

grounds of this sort. Numerous graves are found here, many of them without inscriptions. On the principal lettered stones we read, —

William Champlin, died in his 62d year, Dec. 1, 1715.

Eld. Isaiah Willcox, died March 3, 1795, in his 55th year, and 25th of his ministry.

Mrs. Sarah Willcox (relict of the Rev. Isaiah Willcox), d. May 2, 1815, age 75.

Oliver Wilcox, Esq., died Dec. 3, 1853, in his 81st year.

Rubie (wife of Oliver Wilcox, Esq.), died May 25, 1839, age 67.

Ephraim C. (son of Esq. Oliver and Rubie Wilcox), d. Nov. 17, 1827, age 20.

Stephen Wilcox, died Aug. 4, 1827, age 56.

Mrs. Sarah (wife of Stephen Wilcox), died March 16, 1803, age 36.

Oliver Gavitt, d. Sept. 6, 1811, age 74.

Margary (wife of Oliver Gavitt), died Aug. 14, 1821, age 75.

Dea. Joseph Gavitt, died Sept. 22, 1815, in his 91st year.

Sarah (wife of Dea. Joseph Gavitt), died March 29, 1833, in her 93d year.

Sarah (dau. of Dea. Joseph and Sarah Gavitt), died April 27, 1828, in her 45th year.

Joseph Gavitt, d. Sept. 26, 1827, age 57.

Elizabeth Gavitt, died May 19, 1842, age 67.

Polly Gavitt, d. Jan. 19, 1849, age 60.

Hannah Gavitt, d. Oct. 21, 1844, age 89.

York Ground.

This is in the eastern part of the town, in the Thirteenth School District, more than half a mile north of the post-road, on the north side of the drift-way, about a quarter of a mile north of the York residence, in a pasture, inclosed by a wall. Though with unlettered stones, here lie Edwin and Deborah Rider, and William and Hannah York.

Benjamin York died near 1835, age 84; and his wife Desire York, died near 1855, age 85. James York, and his wife Martha York. One lettered stone reads, —

Isaac York, died Sept. 1, 1838, in his 35th year.

CHAPTER XLIX.

REFORMS.

It is a cheering truth that progress marks the affairs of men. Though the waves roll irregularly on the surface, and there are deceitful eddies, both great and small, in the grand stream along the hard and curving shores, yet careful observation reveals the fact that the tide is slowly but irresistibly rising. Truth is forever aggressive and invincible. Light gradually dissipates darkness. Man is led forward and lifted up and strengthened by a benignant Providence. The achievements and discoveries of one generation but prepare a way for the advances of another.

In Westerly, as in every other township in New England, the tide-marks of a steady and cheering progress are plainly discernible to the careful student. Notwithstanding the conservatism of some, and the obstinacy of others; despite the ignorance, narrowness, and passions of many, — the great body of society has been happily urged forward to new positions, broader views, and nobler purposes. Great principles, like the trunks of deep-rooted trees, will throw out their strong arms and multiply their fruitful branches.

The progress of society has been apparent not only in things outward and visible, — the log-house supplanted by the ceiled mansion, the bridle-path by the graded highway, the hand-loom by the massive factory, the post-rider by the steam-car and the electric telegraph, — but great ideas and principles have gradually wrought their way into recognition and power. Toleration in things civil and religious, involving the natural and spiritual rights of men, has bloomed into perfect liberty, which has ripened its priceless fruits in the established statutes of the land. The inseparable relation of representation and taxation, warring triumphantly against the encroachments of despotism and monarchy, has developed itself into independence, and created a new sovereignty for the people. The sacred right of private judgment has at last learned and adopted the great rule of brotherly charity. All inherited predilections for aristocracy and caste, whether based on name, wealth, talents, or franchises, have been conquered and put in subjection to the common weal by the broad and brotherly spirit of Christian republicanism.

By the workings of a beneficent Providence, the greatest men have become the greatest servants of the masses of the people. It would seem that all human calculations and plans, in this country, had been so bent and controlled as to put us, as a people, upon the great and inspiring task of demonstrating and illustrating the real brotherhood of mankind.

It was an important and radical reform in society that expelled slavery from New England. Religious principle assailed and slew the barbaric monster. Along these shores was inaugurated the "irrepressible conflict."

As a colony, Rhode Island was never deeply involved in this "relic of barbarism." She was involved mainly by the avarice of her traders, and the pressure of the practices of the neighboring colonies. Her principles naturally forbade the inhuman system.

Westerly had never many slaves within her borders. These all disappeared immediately after the Revolution. The religious portion of the people, particularly the ministers and churches, ever bore steadfast testimony against the idea of property in man. The most decided testimony was doubtless given by the Quakers. But long after slavery had disappeared from amongst us, there strangely lingered a strong prejudice against the people who had suffered, — a prejudice against their color, or condition, or capacity. A black man, even a mulatto, is still regarded as belonging to a class not entitled to all that is bestowed upon a white person. This prejudice often interwove itself with the philosophy and principles of political parties. The "negro" became a bitter element in the chalice of politics. The term "abolitionist" became a stumbling-block to such as followed parties rather than great principles. The history of this class-feeling towards colored men is a strong illustration of the difficulty we find in conquering our prejudices.

It is well remembered that when the first public speakers, in the advocacy of abolition as a national duty, came to Westerly, not a few principal citizens received them with impolite phrases, and proposed to illustrate their hospitality by furnishing unmarketable eggs. The Union House was the theatre of strange and unmannerly scenes. The lecturer was seldom allowed to enter the pulpit, but stood upon the floor. Even then he needed the protection of some benevolent citizen. The lights were often suddenly extinguished. Once when Mr. Jonathan Maxson stood by the speaker with a candle, an object was thrown that smote the candle from his hand. Water was carried into the gallery in a pail, and thrown down upon the congregation. The baser sort whistled, stamped, blew little pellets through quills, raised cries of "Order!" and sang odd lines in odd tunes, shouted their applause to each other and their anathemas upon the speaker. In one instance complaint was made to the authorities of these disturbers of the peace, and the culprits were duly arraigned.

The prominent citizens in favor of free discussion of the vexed question and the principle of abolition were the Perrys, the Smiths, and the Maxsons. To espouse the antislavery cause required no small degree of moral courage. Hence even some ministers were long intimidated from publicly avowing the covictions they cherished.

When Frederick Douglass first visited the place he came and went in the Jim Crow car on the railroad, lest he should stain the seats or the society in the regular passenger car. He was the guest here of the stanch Quaker, Charles Perry. While walking by the side of his host through the street, a solid citizen was overheard to exclaim, "That is abominable!"

But the abomination has lost is odor. The civil war has "let out the dark," and purified the atmosphere. Mr. Douglass revisited the town in 1868, putting up at the Dixon House very much like a member of the human family, and addressing, in Armory Hall, under the auspices of the Young Men's Christian Association, a crowded audience of the best and fairest of the people of the town.

A happy and radical reform has been achieved in public sentitiment and practice in reference to the use of strong drink as a beverage; though something remains to make the reform complete and permanent. This movement has been slow, on account of the vastness of the evil to be overcome. The custom which became a fashion and habit throughout society, of using stimulating drinks, in the firm belief that such beverages were useful and necessary, supplying even nutriment and strength, held undisputed sway till after the opening of the present century, although the numerous cases of the excessive use of such drinks had awakened in the minds of some not a few fearful suspicions.

So seductive was the custom, men were slow to discover the delusion. The best men in the land habitually used these drinks. At every public and private meeting; at elections, trainings, weddings, funerals, councils, ordinations, and when friend visited friend, the ardor of brotherhood and hospitality was invariably expressed and renewed by the cup. In every well-ordered house the sideboard or the cupboard held the Santa Cruz, the Holland, the New England, the Cogniac, the Madeira, the Port, and the enticing cordial. Ministers and governors, no less than farmers and seamen, had faith in the liquid inspiration. Total abstinence was rare, being regarded as a weakness, if not an incivility or eccentricity. Custom was law. Inebriacy, which would occur, was more pitied than censured. But experience at last became a decided schoolmaster. Painful and increasing facts began to open the eyes of the thoughtful. Diseases were multiplied and aggravated. Estates were drowned in the ever-flowing cup. Talents and characters were sacrificed to the insatiate appetites. The avarice of manufacturers and traders began to increase the evils by adulterating the articles. The veil of igno-

rance began to fall from the eyes of men. The evils and pangs of the serpent began to be apparent. The best men in the community took the alarm, and raised their voices against the hoary and dangerous custom.

Now came the struggle. Custom will fight. Facts are a farce. Principle is a warrior no less than passion. Some men are slaves to usage; some, however, are bold enough to be iconoclasts.

The first pledge was a half-way measure, aimed against distilled liquors only. Though only a first step forward, it was sharply contested. Then followed the second step, that opened the war against intoxicating drinks as a beverage, whether distilled or brewed. The battle now commenced in earnest, and is still being waged. Truth will not surrender or retreat, and custom is obstinate. Religion stands on the side of total abstinence. Politics have thus far usually plead for licenses. Some believe in moral suasion alone; some in moral suasion reinforced by the civil statutes. Appetite asks to be "let alone," and boasts of "liberty." Thus the forces are in the field. But truth and sobriety are winning victories; they have assaulted and carried the outworks, and even breached the stronghold itself. Statistics and analytical science have come to the aid of biblical principle and experience.

Good service has been done by the old open temperance societies, by the Sons of Temperance, by the Temples of Honor, by the Good Templars, and by town, county, State, and national societies. Experiments have been made with licenses and editions of the Maine Law. Churches and denominations have marshaled themselves for the battle. It is a great war indeed, inaugurated against the greatest evil and danger of our times. Christianity must take the issue and fight out the battle to a glorious victory. The great reformation must go forward to a triumph. Time and truth will conquer.

The record of Westerly in the temperance reform has been in advance of the adjacent townships. After a hard struggle, the old groceries gave up the sale of drinks about forty years ago. The few "rum shops" that, in defiance of law, dared open their doors, were compelled to close them near 1840. Some chagrined traders left the town for the town's good. Public sentiment was in favor of prohibition. The town refused to grant licenses near 1830, and has maintained her prohibitory policy to the present time. Truth compels us to say that the ardent enemy has found too much of a foothold in later years in cellars and drug-stores, under the convenient guise of medicine, and on first-class bills of fare. The veteran hotel-keeper of the town, a pattern in his calling, Charles Leonard, Esq., has ever held a high record in respect to the temperance reform, as in all other respects.

As a happy result of the progressive enlightenment of the people, through the improvement of the public schools, the multiplication

and perusal of books, but above all, through the influence of the cardinal principles of Christianity, a more teachable and charitable spirit now prevails than once manifested itself. Prejudices, jealousies, envies, antipathies, and a fiery spirit of debate, once only too prevalent, have given way to quietness, kindness, brotherly love, and a due consideration of our frailties, ignorances, and educational biases. Passion has given place to brotherly argument. Physical force no longer usurps the place and office of moral suasion. A pleasing reform has, in these respects, come over the public mind.

Within a few years past a new measure or policy of reform has been agitated in different parts of our country, termed the "woman's rights movement." It is proposed to extend the elective franchise to women, on the same conditions prescribed for men. Both men and women speak upon the question, and claim the measure as a right. Westerly has kindly entertained this claim, listening calmly to its advocates. Petitions to the State and national legislatures have been circulated and numerously signed by strong men and fair women. Only a minority, however, are yet prepared to give the measure their support. Like other new ideas, it must pass through the crucible of discussion.

We have had happy occasion, in sketching the town's history, to mention a number of special seasons of religious awakening. We may here present some record of the revival of 1868.

Prior to the "week of prayer" in January, the six Protestant churches were in a very ordinary state. However, a few persons were burdened in spirit, and prayed much that the Lord would interpose by His Spirit. New symptoms of life appeared during the week of prayer. Shortly the minds of several persons were led to propose that the churches should invite the well-known evangelist, Rev. John D. Potter (Congregationalist), to labor in the town for one week. Mr. Potter decided to visit the town, on condition that the place and surrounding country should be divided into districts by the churches, and every family be visited by Christian committees praying where proper, and leaving a printed circular relative to the contemplated meetings. The whole region was thus canvassed. The churches united in hiring Armory Hall, the largest hall in the place, capable of holding a thousand persons.

On the day of Mr. Potter's coming, Jan. 19, the hall was packed; hundreds returned home without hearing the preacher. The public services consisted of preaching in the forenoon, conference in the afternoon, and preaching in the evening. During the hours of public service, the stores, shops, and mills were closed, save a few controlled by utterly irreligious men. The preaching of Mr. Potter was plain, calm, clear, faithful, pungent. He appealed not to the feelings, but to the understanding, the judgment, and the conscience.

He drew every point from the simple language of the Bible, and then carried it home to the hearts of his hearers in firm logic, and with the aid of fair and forcible illustrations.

Before leaving, on the evening of Jan. 24, Mr. Potter addressed over two hundred converts and inquirers, most of them sincere inquirers, as subsequent events have shown. After his departure, the work went steadily forward. The six churches remained as one band. The meetings were continued in the hall nearly every evening for three weeks; and two mass union meetings each week were held. A daily prayer-meeting of the business men, in the morning from 9 to 10 o'clock, was instituted on the 27th of January, in the vestry of the Baptist church, and immediately became a mighty power. These means were supplemented by visiting from house to house, and by tract distribution. As an outgrowth of this work, there was organized, about the 1st of February, a large and strong Young Men's Christian Association, made up of members of the six Evangelical churches.

Rev. J. P. Hubbard (Episcopalian) proposed to Rev. F. Denison, pastor of the First Baptist Church in the town, an exchange of pulpits, on the basis of a generous courtesy, each minister to observe the order of services preferred by the respective congregations. The proposition was accepted in the honorable spirit that dictated it. At this juncture, however, the bishop of Rhode Island, Dr. T. M. Clark, sent to Mr. Hubbard an interdict of the proposed exchange. The important correspondence in this matter, between the diocesan and the rector, was published in the *Providence Journal* of Feb. 18. The rector replied to the diocesan, that in harmony with the Christian scope of the church canons and the principles of the Gospel, he had ventured upon the step of liberty and brotherly love; in short, he was not a High-churchman, but a Low-churchman, and contended for a pure episcopacy. The rector's wardens, vestry, and the members of his church stood lovingly and firmly by his side, and all Christians in this region of country sympathized with the rector. The exchange of pulpits occurred on the 16th of February. The steps taken in the case were more distinct and weighty than those of the famous case of Rev. S. H. Tyng, to which the notice of the country had been lately called.

For exchanging pulpits, Rev. J. P. Hubbard was presented to the ecclesiastical bar of the Episcopal diocese of Rhode Island, and the trial, engaging the best talent, both clerical and lay, occurred in September, 1868, in the city of Providence. Deep interest was taken in the affair, alike in the State and throughout the country. Canons and customs were thoroughly discussed, and able and eloquent were the pleas. After more than three months' delay, from the close of the trial, the court presented a fully argued verdict of "not guilty."

CHAPTER L.

REVIEW AND OBSERVATIONS.

Thus have we gathered and arranged what material was accessible for presenting a sketch of the life of Westerly from its origin to the present time. We have traveled over more than two hundred and fifty years. No annalist had trod this particular ground before us. Time and labor might have added to the record. Though inevitable omissions and defects exist in what has been presented, it is hoped that at least the general current of the town's life has been truthfully delineated. Whether or not the mode of presentation has been happy and entertaining, the great facts, of themselves, — to every meditative mind, and every lover of the lessons of experience, the priceless legacies of time, — have certainly been engaging and valuable.

We first beheld this region as a wilderness, the home of tameless but declining pagan red men, and the almost undisturbed haunt of ravenous wild beasts. Tangled trails and war-paths led along the shores and among the hills. Here and there, in a small burnt clearing, Indian women planted patches of corn and tobacco. On the hill-slopes stood a few low, smoky, bark huts. Through the swamps and along the beaches sauntered the red hunter with knotted club, massive bow, and stone-tipped spear. The Pawcatuck slowly wound its unchecked way through primeval woods to the unmeasured sea. Paganism, with its conflicting, blinding, deadening ideas, was crushing its unhappy votaries. Barbarism held unchecked sway, and the tide of life steadily tended downward to more painful bewilderment and deeper intellectual darkness. No institutions, no arts deserving name, no metal instruments, no lettered page, no fruitful thoughts, were born amid the savage scenes. As a people, the Indians had wrought out their sad, instructive destiny.

Next we saw small ships, from another land, hovering on the coast. These bring civilized men, who seek to know the earth's bounds. They approach the shore to trade in furs and impart ideas of a higher, broader life. Soon the providentially banished apostle

of conscience, Roger Williams, flies to the red men, and, winning their confidence, gains a permanent asylum among them. Welcomed by King Ninigret, the whites purchase homes in the ancient forests. But the war-whoop yet rings through the woods. Few and bold are the pale faces that venture among the savages. John Babcock and his loving Mary pass the coast in their little shallop, enter the winding Pawcatuck, and find a home among the awe-struck barbarians. Puritan settlers come within hail of their log cabin. The Newport band bargain with the old warrior Sosoa, for Misquamicut. The wolves, wild cats, and bears begin to retire before the flash of the English muskets.

The suspicious, revengful savages rise to exterminate the foreigners. The Misquamicut settlers seek refuge in Newport. The tomahawk falls before the sword; Philip sleeps with his fathers. The sons of Canonchet smoke the pipe of peace with the children of the Pilgrims. Again the ax resounds through the wilderness, and the pioneer's log-house rises on the hill-top. Bridle-paths are cut eastward and westward, and the music of the house-loom answers to the ring of the scythe.

The old French wars cloud the land and interrupt the flow of colonial life. Brave men die in defense of the crown of England, then the expounder and guardian of liberty. But England at last becomes arbitrary; in her love of wealth and empire, she aims to reduce the colonists to a state of vassalage. The tea of aristocratic monopolies is seized from under the lion's paw and thrown into Boston Harbor. Royal stamps are stamped under foot. A people, educated by a study of the Bible, and inheriting the rights of Magna Charta, cannot be bound by royal usurpations; they must have the right of representation; if their voices are not heard, their swords shall be. Liberty of conscience lifts its holy banner over the little colony of Rhode Island, and holds it fast in the face of a scorning world.

Meanwhile the Father of nations pours out his Spirit on the tried and periled colonists, and invests them with new intellectual and moral life. The Great Revival, breaking up the unhappy, unnatural coalition of church and state, infusing lofty religious principles and independence of thought, kindles the signal-fires of the approaching Revolution. Westerly is warmed by the new life. Strong, ardent men, such as Stephen Babcock, become standard-bearers of the new ideas. The call is sent over the land; the struggle is opened; state churches are rent; prisons are impotent to stay the reformation; persecuted sentiments steadily rise into the ascendant.

Then comes the decisive battle for freedom. A few scattered colonists, forbidden to manufacture paper or arms, are called to contend with a great and strong empire. An awful duty is laid upon

them; they are inspired to resist kingcraft and aristocratic presumptions, and to inaugurate a new epoch in the world's history. Christianity had made the people fit to be sovereigns, and the hour for their crowning had now come. Enraged kingcraft drew its sword against the innovation. Vain was the effort to thwart the designs of Providence. The forge gleamed in the forest; the sound of the anvil echoed to the ax of the shipwright; keels were launched; forts were erected; cannon were cast; brave men in homespun shouldered their firelocks and pressed to the points of danger.

The soul-breathing resolutions of Samuel Ward, subscribed by the freemen of Westerly, went, like a trumpet-blast, from these hills far through the land, and were speedily answered by patriot applause. The sons of Westerly gave their lives for liberty. For seven long, struggling, stormy years the blood of freedom freely flowed. In all material interests the land was suffering and being exhausted; but in principles and manhood — the true life of a country — it was being cultured and ripened to take its high place in the van of the nations. On a broad theatre, before the eyes of all the world, it was being demonstrated that Christianity is the mother of liberty, that pure knowledge is more than princely power, that character is superior to wealth, that principles are mightier than thrones. Providence, that had protected the colonists in their infancy, now strengthened them in their great struggle, so that in defense of their inalienable rights, they pledged their lives, their fortunes, and their sacred honor. Having been tried in the fire, they were found worthy, and crowned with victory. The shorn lion retired to his old transatlantic lair, and the fair flag of Freedom floated over a new Republic.

In the march of events, religious liberty was clearly the harbinger and ally of civil freedom; it at first stood, as it still stands, like a guardian angel at the portal of our national independence. The once despised New Lights are now eulogized by the descendants of those who bitterly traduced and persecuted them. Ideas that once battled for an existence are now cherished as the only sure safeguards of society. What were once stigmatized as the heresies that dishonored Rhode Island, are now boastfully framed into the very foundations of our government. Some of the peculiar swaddling-clothes of those great principles, the best that could then be woven, have indeed been worn out and laid aside; more perfect and ample raiment is now befitting them; but the principles remain unchanged, save that they have increased in strength. The progress of ideas is necessarily accompanied by a steady improvement of methods, and new forms of application. Human nature is yet very far from the shining goal of consistency and full understanding. The light is increasing; truth is yet struggling for beneficent dominion; new ideas will yet take hold of society; old wrongs shall

gradually lose their grasp; prejudices shall retire before the steady march of knowledge; new virtures and new liberties, born of Christianity, shall rise in the bosom of our nation, and lead us forth to an honored destiny.

Near the close of the last century, and especially at the beginning of the present, our country began to spring forward in its new career, self-reliant, independent, hopeful. The old losses were made up, and new strength was developed. Agricultural interests stretched back into the forests and valleys of our great interior; commerce spread her white sails in our harbors to go out to the remotest seas and countries; manufactures took eager possession of our rivers and streams; roads were opened, bridges were built, schools and colleges were multiplied, banks were incorporated, the older cities grew marvelously in wealth and power; new cities, as by the touch of a magician's wand, sprung up over all the face of the land; the young men of the nation grew to be inventors, scholars, captains on the great seas, merchant princes, and statesmen.

It was in this era that Westerly, after she had given colonies of emigrants to the new and rising States, began to put on her broader proportions of life at home, and multiply her numbers, her intelligence, and her wealth. Prior to this her sons and daughters had labored in laying foundations and in defending old rights. Their times and toils have been too little considered and too faintly recorded. All honor to these pioneers and authors of our liberties. They labored under numerous and peculiar difficulties: the stubbornness of a wilderness; the unfriendliness of tameless, revengeful savages; remoteness from markets and protection; the derangements of an uncertain currency; and above all, the hatred of the aristocracies of all the world. We wonder not that their progress was somewhat slow. Yet they reared their school-houses and their sanctuaries; they maintained civil order and the earnest worship of God, and so were prospered. With hard, patient, long-endured toils and sufferings, they earned for us our priceless heritage. If they had faults and weaknesses, it was only because they were human; but all these were overshadowed by their heroic faith and their quenchless spirit of self-sacrifice.

As late as 1830 Westerly numbered but 1,904 inhabitants. Since that time the progress of the town has been quite marked, and the forces of its life have been greatly multiplied. As the agricultural interests of the West overshadowed those of New England, thought and capital were turned to manufactures, inventions, and trade. The tide of emigration westward was somewhat arrested, though it has never ceased to flow, and at a later period reached even the golden gate of California. But new interests arose in the bosom of the town. The old stage-coach gave way to the railroad train; canvas

was furled before the power of steam; the clumsy wheels of the few old mills yielded their places to swifter, stouter Yankee inventions, and new, larger mills occupied the old sites; the river, at its every turn, was made to sing through a thousand spindles and looms. Wealth accumulated; intelligence increased; new churches lifted up their spires; conscious strength braced itself for further advancement and new achievements.

The people learned that their strength lay in their intelligence and their virtues. The farmers of the East can no longer compete with those of the West. We must work with our ideas, our skill, our characters. We may build ships and machines, and manufacture cloths and all other articles of commerce; we may make our town a workshop; all this we must do, or our children will be drawn away to the prairies and cities of the exhaustless interior.

As in the trying hour of the Revolution, so in the hour of the slaveholders' rebellion, the sons of Westerly sprung to their arms for the defense of our country; for freedom and the right they "jeoparded their lives unto the death in the high places of the field." They gave their treasure, their tears, and their blood.

> The mother blessed her parting son,
> The father girt his armor on;
> The knapsack's corners sisters strove
> To fill with tokens of their love;
> The aged grandsire spoke his cheers,
> The cradle bore its jeweled tears.

From the original bounds of the town of Westerly, the number killed in battle and who died from wounds and disease while in the service, was sixty-two: no small price was this. But the struggle issued in the glorious redemption of the land, and the infusion of a higher life into the heart of the nation.

> Yes, thus it is, that earth's best good
> Still comes through sacrificial blood.

The village of Westerly has doubled in population and trebled in wealth in the last twenty years. The rural portions of the town have not materially changed. More business is done at the railroad station here than at any other on the line of the road out of Providence. Besides this, a steamboat, sloops, and schooners are constantly bearing their freights in and out of the Pawcatuck.

The property valuation of Westerly in 1769 was $475,000, and that of the State was only $14,752,430.

The banks, though employing an aggregate capital of $1,000,000, are insufficient to meet the monetary calls of the town.

The total valuation of the taxable property of the town in No-

vember, 1876, was $4,421,310; of which $3,102,900 was real estate, and $1,318,410 was personal estate. On this was levied a tax of $26,527.86.

The census of the town taken in 1875, gave the following results: number of inhabitants, 5,408; number of families, 1,136; number of houses, 834. This roll, particularly in reference to houses, has been enlarged within the past two years.

Within the original bounds of Westerly there are now twenty-two occupied meeting-houses: of these, seven are held by the regular Baptists; seven by the Sabbatarians; two by Quakers; one by the Indians; one by Six Principle Baptists; one by Free Will Baptists; one by Christian Baptists; one by Episcopalians; one by the Methodists. Members of the Congregational and Catholic churches reside within the town, while their churches are in Stonington. But in the village of Westerly the church sittings are now insufficient for the accommodation of the people.

What has been the secret, the spring, the one efficient cause of all these changes? Why, in the long centuries past, could not the aborigines begin such changes? Why could they not draw out the wealth and boundless resources of this continent, that were lying before them and inviting the hand of culture and combination? Why were they unable to unfold a life similar to that which now exists here? By what means have the children of Europeans been able so to transform this land, and raise themselves to such a height of thought, of feeling, of purpose, of wealth, and of power? The answer is found in two words — *Religion* and *Learning;* more properly in one word — *Christianity,* — the mother of good character and pure knowledge, the only royal powers on earth. Pure character, using pure knowledge, acquires wealth and power, and then so employs these as to add to the thought, and life, and weal, of the world. Our Bibles, our schools, our pulpits, our home altars, our sanctuaries, our presses, our shops, our farms, — all the product of Christian civilization; these are the powers and agencies, under God the gracious giver, that we have employed, and thereby risen to our eminence of enlightenment, liberty, thrift, quietness, and confident expectation of future success; these have made the wilderness bud and blossom as the rose.

Of religious doctrines and ecclesiastical organizations and forms of worship, the historian, without assuming any theological side, may safely say, "By their fruits ye shall know them." This is the sufficient canon of criticism; this is the true rule of judgment. That always is the best which, in its natural developments, achieves the best results. Time will at last so pronounce upon all our opinions and all our works. And this canon applies as well to political parties, and to all forms of human associations; only such as

feel the heart-throbs of society, as are warmed by the pulse of love and liberty, and seek the weal of the great brotherhood of men, shall receive the approving verdict of the world. This quickening, kindling, expanding, diffusive life comes streaming down to us from the cross of Christ. Thus history, carefully studied, speaks to us in language not doubtful or unemphatic relative to the ends for which we should aim, and the means we should adopt in their pursuit.

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